

**AN INTRODUCTION TO
COLLOQUIAL BENGALI**

GRAMOPHONE RECORDS OF COLLOQUIAL BENGALI.

Five double-sided gramophone records containing Sentence Drills 1-31, Exercise 31(a) and "The Jackal's Dream" (p. 174), from the *Introduction to Colloquial Bengali*, spoken by Mr. B. B. Chatterjee, have been published by the Linguaphone Institute.

Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

IN PREPARATION.

A COLLOQUIAL BENGALI READER. By W. SUTTON PAGE.

This book is intended for the use of students who, having finished the *Introduction to Colloquial Bengali*, wish to learn to read and write colloquial Bengali. Its contents will include

- (i) An introduction to Bengali characters.
- (ii) A transcription in Bengali characters of the sentence-drills, exercises and stories in the *Introduction to Colloquial Bengali*.
- (iii) A number of new stories in Bengali characters with annotations and English translation.
- (iv) A vocabulary of colloquial Bengali (Bengali-English and English-Bengali).

JAMES G. FORLONG FUND

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AN INTRODUCTION TO
COLLOQUIAL BENGALI

by

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Preface

COLLOQUIAL Bengali is very different from the Bengali of books. Unfortunately hitherto most Europeans who have tried to learn the language have begun by studying literary Bengali, and consequently have often failed to acquire a good command of the colloquial speech which is used in conversation by all Bengalis, even by the most highly educated. A far better method would certainly be to begin with the spoken language, and when that has been mastered to proceed to a study of its literary form. Experience has shown that those who approach the language in this way not only acquire more facility in speaking and in understanding spoken Bengali, but also gain a better all-round mastery of the language.

This book aims at providing the materials and the help needed by students who wish to become familiar with Bengali as a spoken language. It is based upon some years of practical experience in teaching Bengali to beginners; the greater part of the material has been actually used in class work at the School of Oriental Studies, and found so useful and effective that it seemed desirable to present it in printed form in order to avoid the loss of time involved in dictating it in class.

There is also reason to hope that it may be of use not only to beginners who intend to make a thorough study of the language, but also to a large number of Europeans resident in Bengal who have not the leisure to acquire a complete knowledge of the written language, but would be glad to learn enough to be able to carry on a conversation in Bengali. Such students have in the past been discouraged from attempting to study Bengali by the necessity of mastering the Bengali script. In this book no Bengali characters have been used. Everything has been written in the phonetic script of the International Phonetic Association according to the actual pronunciation and without regard to the sometimes very unphonetic Bengali orthography. The whole of the Bengali matter contained in the book is in the purely colloquial style, and the section on Grammar (pp. 115-172) is, so far as I am aware, the first attempt that has ever been made at a grammar of spoken Bengali as distinct from the Bengali of books.

I have to acknowledge with sincere gratitude the help that I have received in preparing this book from many Bengali friends, and particularly from my colleagues in the Bengali Department of the School of Oriental Studies, to whom, amongst other things, I owe the stories to

be found in the latter part of the book, with the exception of "The Story of the Two Fools," which is based upon a story in *Hinlakhānt Upakathā*, an excellent collection of folk-tales published by the Prabhat Press, Calcutta. I have also to thank Mrs. G. M. Summers both for her help in the correction of the proofs and also for many valuable suggestions made by her while using the material in teaching Bengali at the School of Oriental Studies.

The Linguaphone Institute has published five double-sided records recorded by Mr. B. B. Chatterjee covering Sentence Drill 1-31, Exercise 31(a) and the story on pages 174-177. "A Jackal's Dream." Full particulars of these records can be obtained from the Linguaphone Language Institute, 24-27, High Holborn, London, W.C.1.

W. SUTTON PAGE.

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Introduction

LEARNING to speak a new language means acquiring a number of new habits of speech. It is notoriously much easier to acquire bad habits than to get rid of them. In language-learning, therefore, we ought to guard ourselves from the first against the formation of wrong habits of speech. Whenever we learn a new word or phrase or sentence, we should insist upon pronouncing it properly from the beginning, for each time we say it incorrectly we make it more difficult to say it correctly.

The standard of correct pronunciation in any language is not an abstract thing laid down by authority. Correct pronunciation is simply pronunciation which accurately imitates a chosen model in regard to articulation, intonation and rhythm, or as a teacher of singing would say, in diction, tune and time. The model which has been chosen for our present purpose is the speech of an educated Bengali living in Calcutta.

Our first business is with articulation. Until we have learnt to make each of the sounds in a sentence correctly, it is worse than useless to practice the sentence for intonation and rhythm. Before attempting to deal with any of the sentence drills in this book the student should read carefully the notes on the sounds prefixed to each lesson and then practise the phonetic drill, until he can make each of the new sounds accurately and easily, not only by itself but in combination with other sounds. The next step is to listen a number of times to the Sentence Drill as spoken on the record, then to try to say each sentence with the record, and only then to attempt to repeat the sentences by oneself.

It is not enough to reproduce accurately the articulation of each of the syllables of a sentence; one has to see that the intonation also imitates that of our chosen model. We must attend to the tune as well as to the diction. The student should aim from the first at copying not only the pronunciation of individual sounds but also the sentence intonation of the record.

Foreigners often give one the impression of speaking very rapidly, but as a matter of fact languages do not differ very much in respect of speed. A good average for Bengali is five syllables per second, and the student, having mastered the correct articulation and intonation of a sentence, should practise it until he can say it at this rate. It is important, however, to bear in mind that the speed varies in different sentences, and even in different parts of the same sentence, according

to the meaning and the emphasis. Attention should be paid to the rhythm of the sentence, and the way in which words are grouped. In these matters scrupulously careful imitation of the record is of far more value than abstract rules.

In working through the lessons it will be necessary, if satisfactory results are to be obtained, that the student should neglect nothing, but see that each step has been thoroughly mastered before the next is attempted. Before beginning a new lesson *all* the sentences in *all* the previous sentence drills should be thoroughly revised, i.e. they should all be heard at least once more on the gramophone, and all be repeated at least once more by the student.

The Substitution Tables, which begin in Lesson II, should be fully used. It may be well also to make other substitution tables for oneself from other sentences, but care should be taken to see that these tables do not contain either grammatical mistakes or nonsense sentences. For this purpose they should, if possible, be submitted to a competent teacher. Before studying one of the sections headed "Inductive Grammar," which begin in Lesson III, the student should make his own inductions from the Sentence Drill in question, and then compare his results with those given in the book. The Exercises, which begin in Lesson IV, should be worked through carefully before looking at the key to which reference is made at the foot of each Exercise.

When Lesson XXII is reached the student should begin to use the Grammar (pp. 115 and following), and when all the lessons have been finished he should work systematically through the Grammar and learn the illustrative sentences given in it. The Grammar does not pretend to deal with the whole of the grammatical material, but only presents in as brief a form as possible those rules of accidence and syntax which are of the greatest practical importance in colloquial Bengali.

It is not pretended that this book will enable students to get the best results without a teacher. The ideal arrangement would be to divide one's work into four periods:

- (1) A period spent in preparing the lesson with the help of the book and the gramophone records.
- (2) A period spent with the teacher, working through the sentence drills and exercises.
- (3) A period spent with a teacher in conversation and "unconscious assimilation" work on the lines explained below.
- (4) A period of revision of the day's work with the aid of the book and the gramophone records.

During the period devoted to "unconscious assimilation" no English should be used at all. The following forms of work will be found useful:

- (a) A talk by the teacher on any simple subject. This talk should deal only with concrete material and may most profitably take the form of an "object lesson."
- (b) Action drill, in which the teacher performs a number of actions and tells the pupil what he is doing or going to do or what he has done.
- (c) Imperative drill, in which the teacher tells the pupil to perform certain actions and sees that he obeys each command without any explanations in English.
- (d) Object drill, in which the teacher tells the pupil the names of a number of objects and then asks him to point them out to him one by one.
- (e) Story drill, in which the teacher tells the pupil a story that is already known to him.
- (f) Picture drill in which, the teacher describes a picture, always using the same words.

During this "unconscious assimilation" work the teacher should use only colloquial Bengali and should talk quite naturally just as if the pupil understood all he is saying. As the lessons proceed the pupil will begin to be able to join in the conversation, but he should not be urged to do this prematurely, or he will form bad speech habits which it will be difficult afterwards to correct.

It is important that there should be a daily lesson, or, if no teacher is available, some time spent every day by the pupil in the study of the book with the help of the gramophone records.

An Introduction to Colloquial Bengali

LESSON I.

SOUNDS AND SYMBOLS.

The Vowel a.

The same vowel as in the words *far, ah, can't*, as usually pronounced in Southern English. Care must be taken never to substitute for it the vowel sound in *fat, had, can*.

The Vowel i.

The same vowel as in the words *keen, we, seat* in Southern English. Never substitute for it the vowel sound in *kin, whip, sit*.

The Vowel u.

The same vowel as in *who, soon, food* in Southern English. Never substitute for it the vowel sound in *put, book*.

It is important to remember that all the above vowels are pure vowels without any suggestion of a diphthong about them; that is to say, there must not be the slightest change in the position of the lips or the tongue during the pronunciation of the vowel. Many English people pronounce the vowels in *he* and *who* with more or less of a diphthongal quality. This must be carefully avoided in pronouncing the Bengali *i* and *u*. Practise these vowels before a mirror, watching the lips to see that they do not move at all *while* the vowel is being pronounced.

The Consonant n.

The same consonant sound as in the words *nine, noon*.

The Consonant m.

The same consonant sound as in the word *mum*.

The Consonant j.

Not quite the same as *sh* in the words *hush, shall*. In pronouncing the English *sh* the tip of the tongue is close to the upper gums. Put the tip of the tongue low down behind the lower teeth, and then try to say the *sh* in *hush*, and the result will be a Bengali *j*.

The Consonant r.

The Bengali *r* is not usually rolled quite so much as the Scottish or Welsh *r*, but it should not be reduced to a mere fricative consonant;

the tongue-tip should tap distinctly at least once on the upper gums. Even when not followed by a vowel, *r* must be distinctly pronounced, and not dropped like the *r* in *far*, as pronounced in Southern English.

When one consonant immediately follows another in Bengali, the first consonant must be fully pronounced before the second is begun. In English the practice is different, the second consonant being often begun before the organs have been released from the position required for the first consonant; e.g. *act*, *apt*.

PHONETIC DRILL I.

Practise saying the following, remembering that when one vowel follows another in Bengali, it is necessary to glide from one to the other without any jerkiness or suspicion of a glottal stop, and also without anything like an English *w* or *y*. Put the stress in each case on the first vowel.

a, ai, aia, au, ana, ama, afa, ara, amra, i, ia, iu, iau, ini, imi, ifi, iri, u, ui, ua, uai, uru, ufu, umu, unu.

SENTENCE DRILL I.

- | | | |
|--------------------|---------------------------------|-------------------------|
| 1. ami aji. | I come. | I come. |
| | | Let me come. |
| amra aji. | We come. | We come. |
| | | Let us come. |
| 2. ami 'afina. | I come-not. | I don't come. |
| amra 'afina. | We come-not. | We don't come. |
| 3. ami 'afini. | I come-not (<i>ph</i>). | I didn't come. |
| amra 'afini. | We come-not (<i>ph</i>). | We didn't come. |
| 4. ami ani. | I fetch. | I fetch it. |
| | | Let me fetch it. |
| 'na, 'anina. | No, I-fetch-not. | No, I don't fetch it. |
| 5. amra ani. | We fetch. | We fetch it. |
| | | Let us fetch it. |
| 'na, 'anina. | No, we-fetch-not. | No, we don't fetch it. |
| 6. na, ami 'anini. | No, I fetch-not (<i>ph</i>). | No, I didn't fetch it. |
| na, amra 'anini. | No, we fetch-not (<i>ph</i>). | No, we didn't fetch it. |
| 7. ami ni'aji. | I having-taken-come. | I bring it. |
| | | Let me bring it. |
| ami ni'afina. | I having-taken-come-not. | I don't bring it. |
| 8. amra juni | We listen. | We listen. |
| | | Let us listen. |
| amra .fui. | We lie-down. | We lie down. |
| | | Let us lie down. |

9. ami nii.	I take.	I take it. Let me take it.
ami nami.	I get-down.	I get down. Let me get down.
10. amra 'niina.	We take-not.	We don't take it.
na, ami 'niini.	No, I take-not (<i>ph</i>).	No, I didn't take it.

NOTES ON SENTENCE DRILL I.

- (a) The stress mark ' is placed *before* the syllable on which the stress falls. The word stress usually falls on the first syllable of each word. Note, however, ni'aji (Sentence 7), which is really a contraction of two separate words, 'nie 'aji.
- (b) The negative particles na (present) and ni (past) are not stressed. Even when the speaker wishes to emphasize the negation, the stress will still be on the word before the na or the ni, and not on the na or ni itself. Thus we say 'ajina, 'ajini, and not aji'na, aji'ni, even when we want to deny emphatically.
- (c) The insertion of (*ph*) after a *not* in Column 2 means that it corresponds to ni and not to na, and therefore changes the preceding verb into a past in meaning, though not in form.

LESSON II.

SOUNDS AND SYMBOLS.

The Vowel o.

Very like the pure vowel in the words *no*, *note*, *goat* as pronounced in Wales. Great care must be taken not to substitute for it the diphthongal *ou* sound commonly used in these words in Southern English. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror, so that you may detect and prevent the slightest movement of the lips *while* pronouncing it.

The tongue and lip position for *o* are about midway between those for *a* and *u*. The Bengali *o* is not so near to *u* as the French vowel in the word *can*.

The Consonant b.

The same consonant as in *babe*.

PHONETIC DRILL II.

o, *oa*, *ao*, *oi*, *ou*, *ono*, *omo*, *ofo*, *oro*, *obo*, *aro*, *anbo*, *ambo*, *unbo*, *afbo*, *jobo*, *ofbo*, *boro*, *bono*, *boni*, *buno*, *buni*.

SENTENCE DRILL II.

- | | | |
|------------------------|--|--|
| 1. ami afbo. | I shall-come. | I shall come.
I'll come.
I'm coming. |
| 2. na, ami ar 'afbona. | No, I more shall-come-not. | No, I'm not coming any more. |
| 3. amra 'afbona. | We shall-come-not. | We aren't coming. |
| 4. ami jobo. | I shall-lie-down. | I'm going to lie down. |
| 'jobona. | I (<i>or we</i>)-shall-lie-down-not. | I'm not (<i>or we aren't</i>) going to lie down. |
| 5. amra nambo. | We shall-get-down. | We'll get down. |
| na, 'nambona. | No, we shall-get-down-not. | No, we won't. |
| 6. ami bofbo. | I shall-sit. | I'm going to sit down. |
| na, 'bofbona. | No, I-shall-sit-not. | No, I'm not. |
| 7. ami aro anbo. | I more shall-fetch. | I'll fetch some more. |
| amra ar 'anbona. | We more shall-fetch-not. | We aren't going to fetch any more. |
| 8. amra bôî niafbo. | We book having-taken-shall-come. | We'll bring the book (<i>or books</i>). |
| 9. ami abar funbo. | I again shall-listen. | I'm going to listen to it again. |
| 10. amra nobo. | We shall-take. | We'll take it. |
| na, amii nobo. | No, I shall-take. | No, I'll take it. |

SUBSTITUTION TABLE I.
(Based on Sentence Drill I.)

ami	afi	na
amra	ani	ni
—	niafi	—
	funi	
	nii	
	fui	
	nami	

Any word in column 1 can be followed by any word in column 2, and that by any word in column 3, and the result will be a good Bengali sentence. The sign — indicates that if no word is taken from the column in which it occurs, one will still have a good Bengali sentence. There are in this substitution table 63 possible combinations; that is to say, 63 different Bengali sentences can be made from it. Write out these 63 sentences, and say them aloud, and translate each of them into English.

LESSON III.

SOUNDS AND SYMBOLS.

The Vowel e.

Very like the pure vowel in the words *say, gate*, as pronounced in Wales. The vowel in these words is pronounced in Southern English as a diphthong which might be approximately represented in our symbols by *ei*. It is very important for English students to avoid substituting *ei* for *e*. There must be absolutely no movement of the lips or tongue while the vowel is being pronounced. Practise the sound before a mirror so that you may detect and prevent the slightest movement of the lips *while* pronouncing it. The tongue and lip positions for *e* are about midway between those for *a* and *i*.

When *e* is followed immediately by a final *r* great care must be taken to avoid inserting an extra syllable as is usually done in the corresponding case in Southern English. In Bengali *er* will rhyme with *Kerr* as pronounced in Scotland, and not with the Southern English pronunciation of *care*.

The Consonant g.

The same as the *g* in *get*.

PHONETIC DRILL III.

e; ei, ie, ae, oe, eu, mege, bej, neme, nebar, nebe, er, ane, afbe, gabe, gai, gae, jobe, ager, bofbe, bafer, mere, berie, era, jer.

SENTENCE DRILL III.

- | | | |
|-----------------------------------|---|---|
| 1. <i>je afbe.</i> | He will-come. | He's coming. |
| <i>na, afbena.</i> | No, he-will-come-not. | No, he's not. |
| 2. <i>e jonibar afbena.</i> | He Saturday will-come-not. | He won't come on Saturday. |
| 3. <i>era jombar afbe.</i> | They Monday will-come. | They'll come on Monday. |
| 4. <i>o neme afbe.</i> | He having-got-down will-come. | He'll come down. |
| 5. <i>ora age afbena.</i> | They before will-come-not. | They won't get here first. |
| 6. <i>o bagane berie afbe.</i> | He garden-in having-come-out will-come. | He'll come out into the garden. |
| 7. <i>e 'ramer bôī ni'afbena.</i> | He Rām's book having-taken-will-come-not. | He won't bring Rām's book. |
| 8. <i>'ram 'er bôī niafbe.</i> | Rām his book having-taken-will-come. | Rām is going to bring this person's book. |

INDUCTIVE GRAMMAR FROM SENTENCE DRILL I.

- (a) The personal pronouns for the 1st person nominative are:—
 Singular *ami, I.*
 Plural *amra, We.*
- (b) The ending *-i* is the sign of the 1st person present (singular or plural) of the verb; e.g.
afi, ani, funi, fui, nii, nami.
- (c) *na* added to a present form makes it negative present.
- (d) *ni* added to a present form makes it negative past.
- (e) *na* may be used both as a negative adverb (*not*), and as an interjection (*no*).
- (f) The 1st person imperative is expressed by the same form as the 1st person present indicative. Thus *ami afi* may mean either *I come* or *Let me come*.
- (g) A verb can be used with the subject or object (or both) unexpressed, if these can be understood from the context or the circumstances.

LESSON IV.

SOUNDS AND SYMBOLS.

The Vowel ɔ.

Like the vowel in *got*, but entirely without lip-rounding, and often a little longer than the English vowel. The tongue-position is about midway between *a* and *o*.

The Consonant l.

As in *lily*. Bengali never uses the English "dark *l*," as in *full, milk*, and other cases where the *l* has no vowel following it. Many English people pronounce such words as *cool, rule*, practically as dissyllables, whereas in Bengali *kul, rul*, would be treated strictly as monosyllables without any *u*-like quality in the *l*.

PHONETIC DRILL IV.

ɔ, aɔ, ɔa, ɔo, ɔɔ, aɔo, ɔɔa, ɔɔa, ɔe, oi, bɔle, boli, bɔlo, mɔfae, mɔfa, nilo, gola, gola, rɔona, nɔe, noi, nai, nae, boi, bɔe, ʃɔro, ʃoro, ɡol, ɡol, ɡolmal, nɔl.

SENTENCE DRILL IV.

1. <i>je afe.</i>	He comes.	He comes.
<i>na, afe na.</i>	No, he-comes-not.	No, he doesn't.
<i>afe ni.</i>	He comes-not (<i>p.</i>).	He didn't come.
		He hasn't come.
		They haven't come.

- | | | |
|---|--|--|
| 2. e mee ofob jonena. | This girl that-all
listens-to-not. | This girl pays no atten-
tion to all that. |
| 3. o meera fombar
afe, jonibar
afena. | Those girls Monday
come, Saturday
come-not. | Those girls come on
Mondays, not on
Saturdays. |
| 4. ei amar mee, ora
amar mee nœ. | <i>This</i> my daughter;
those my daughter
are-not. | <i>This</i> is my daughter;
those aren't my
daughters. |
| 5. orai job niafe,
amra niafina. | <i>They</i> all having-taken-
come, we having-
taken-come-not. | It's they who bring it
all, not we. |
| 6. ofob rameri, amar
nœ. | That all Rām's, mine
is-not. | It's to Rām those
things belong, not
to me. |
| 7. o amœ efob
boleni. | He me-to this-all says-
not (<i>p</i>). | He didn't tell me all
this. |
| 8. e o meer bœi nœ. | This that girl's book
is-not. | This isn't that girl's
book. |
| 9. ora e gan gœni. | They this song sing-
not (<i>p</i>). | They didn't sing this
song. |
| 10. na, je bœi ramr
nœ. | No, that book Rām's
is-not. | No, that book isn't
Rām's. |

SUBSTITUTION TABLE III.

e	amar	meer	mee	nœ
o	ramer	—	bœi	—
je	er		gan	
	or		bagan	

This table provides for the formation of 192 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL II.

- (a) The ending -bo is the sign of the 1st person future (singular or plural) of the verb; e.g.
afbo, jobo, nambo, bofbo, anbo, niafbo, funbo, nobo.
- (b) The usual order of words in a Bengali sentence is
subject, object, verb, negative;
or subject, adverb, verb, negative.
- (c) aro, *some more*; ar . . . na, *no more, not any more*.
- (d) The negative of a future form is expressed by adding na to the positive.

EXERCISE I(a).

1. ami nii. 2. amra niafini. 3. junina. 4. nii. 5. amra junini.
 6. namini. 7. na, juina. 8. na, ami junini. 9. amra nami. 10. aji.
 11. ami namina. 12. na, anini.

Read these sentences aloud and translate each of them into English. A translation of them will be found in Exercise I(b), on page 12. Some of the sentences will allow of more than one translation, but in such cases only one of the possible translations is given in Exercise I(b).

LESSON V.

SOUNDS AND SYMBOLS.

The Consonant k.

The same sound as the first consonant in the English words *key*, *calm*, but without any aspiration between the consonant and the vowel. Most English people aspirate *k* more or less when it stands at the beginning of a stressed syllable; thus they pronounce *key* as *khi* and *calm* as *kham*; but in Bengali *k* has often to be pronounced without any aspiration even at the beginning of a stressed syllable. The omission or insertion of the aspirate after the *k* may entirely alter the meaning of a word; thus *kan* means *ear*, but *khan* means *cat*; *kal* means *to-morrow*, but *khal* means *canal*. The student should practise the unaspirated *k* followed by each of the vowels in turn. The most difficult syllable for English people to say without an aspiration is *ki*. In this and other cases where one finds it difficult not to aspirate the *k*, it is a good plan to begin by putting the vowel before the *k*, and saying it many times in succession. For example, if one tries to say *ki* one may say *khi*, but if one says *ik*, there will not be the same likelihood of an aspiration creeping in. If one says in rapid succession *ik-ik-ik-ik*, one finds that one is equally saying *ki-ki-ki-ki*, but because one is thinking of *ik*, and not *ki*, aspiration is avoided.

The unaspirated *k* often sounds to an English ear like *g*, but the student must learn to distinguish the two sounds, which are really quite different.

The Vowel æ.

The vowel sound often heard in such words as *man* in Southern English. There are, however, many English speakers who make little or no difference in pronunciation between *man* and *men*; such people will have to take great care to distinguish between the Bengali *æ* and *e*, remembering that *æ* differs from *e* in being more like *a*.

PHONETIC DRILL V.

1. Read the following aloud:

a, e, a, æ, e, æ, ag, æg, gæg, gæ, æn, næn, nan, næ, na, mæm, mam, bæb, bab, bæ, ba, ræm, ram, mæ, mar, jæm, jam, mæf, maf, fæ, fa, mæ, ma.

2. Repeat each of the following syllables at least ten times in rapid succession:

ak, ok, ok, uk, æk, ek, ik.

3. Say the following syllables, carefully avoiding any aspiration of the k:

ka, ko, ko, ku, kə, ke, ki.

4. kaga, gaka; kaga, goka; kogo, goko; kugu, guku; kege, geke; kigi, giki.

SENTENCE DRILL V.

- | | | |
|--|---|---|
| 1. mæra babake
boleni, make
bolbe. | The-girls father-to say-
not (p), mother-to
will-say. | The girls haven't told
their father; they're
going to tell their
mother. |
| 2. je amake erakom
bolbe keno? | He me this-kind will-
scold why? | Why should he scold
me like this? |
| 3. ke korbe?
kəu korbena. | Who will-do?
Anyone will-do-not. | Who'll do it?
Nobody. |
| 4. kəu kəu korbe, kəu
kəu korbena. | Someone someone will-
do, someone someone
will-do-not. | Some will do it, and
some won't. |
| 5. amra kəuke
bolbona. | We any-one-to will-
say-not. | We won't tell anybody. |
| 6. je amake ki bolbe? | He me-to what will-
say? | What will he say to
me? |
| 7. he ke asbe?
kəui asbena. | Who who will-come?
Anyone-at-all will-
come-not. | Who are coming?
Nobody at all. |
| 8. kake bolbo? oke
bolbo na oke
bolbo? | Whom-to I-shall-say?
This-person-to I-shall-
say or that-person-
to I-shall-say? | Whom shall I tell, this
person or that? |
| 9. kəu eja korbe?

erai korbe. | Who (plur.) this-all
will-do?
They will-do. | Who (plur.) will do all
this?
They will. |
| 10. ami kəmon kore
bolbo? | I how having-done
shall-say? | How am I to say? |

SUBSTITUTION TABLE IV.

je	mee	afe
e	meera	neme aʃbe
o		berie aʃena
er		nameni
or		eʃob fone
amar		bagane aʃeni
rager		gan gabena
		bôl niaʃbe
		ʃob boleni
		gan funbe

This table provides for the formation of 140 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL III.

- (a) The ending -be is the sign of the 3rd person future (singular or plural); e.g.
aʃbe, niaʃbe, boʃbe, gabe.
- (b) The ending -ra is the sign of the nominative plural, e.g.
amra, era, ora.
- (c) The ending -r or -er is the sign of the genitive singular (*of, 's*); e.g.
er, rager.
- (d) The ending -e is the sign of the locative case (*in, to, into*); e.g.
bagane.
- (e) Personal pronouns, 3rd person.
Nominative singular e, o, je, *he, she*.
Nominative plural era, ora, *they*.
Genitive singular er, or, *his, her, hers*.
- (f) e, *this person or thing here*;
era, *these people here*;
er, *of this person or thing*;
o, *that person or thing over there*;
ora, *those people*;
or, *of that person or thing*;
je, *that person or thing of whom we are talking*.
- (g) The ending -bar means -*day*; e.g.
jombar, jonibar.
- (h) Past participles active.
neme, *having got down*.
berie, *having come out*.
gie, *having gone*.
ni (=nie), *having taken*.

EXERCISE I(b).

1. I take it. 2. We didn't bring it. 3. I don't listen. 4. Let's take it.
5. We didn't listen. 6. I didn't get down. 7. No, we don't lie down.
8. No, I didn't listen. 9. We get down. 10. Let me come. 11. I don't
get down. 12. No, we didn't fetch it.

For the Bengali translation of these sentences see Exercise I(a) on page 9.

EXERCISE II(a).

1. boji. 2. aro nobo. 3. ami juini. 4. ami bôî nobona. 5. amra
bojina. 6. ar funbona. 7. amra juina. 8. bôî niafbo. 9. ar anini.
10. amra abar jobo. 11. na, amra namini. 12. ami bôî abar niafbo.
13. amra ani. na, anina. 14. ami abar bofbona. 15. ami ar afini.
16. amra bôî niini. 17. abar afbo. 18. bôî niafini. 19. aro niafbo.
20. na, ami bofini.

For the English translation of these sentences see Exercise II(b), page 16.

LESSON VI.

SOUNDS AND SYMBOLS.

The Consonant h.

The Bengali *h* differs from the English *h* in being always fully voiced. The English *h* is only voiced when it occurs between two vowels, e.g. in *ahead*, *aha*, *behave*. In the English word *hat* (when it stands without any preceding vowel) the *h* is merely breath without voice: the voice begins (i.e. the vocal cords begin to vibrate) only with the vowel. But in the Bengali words *holo*, *harie*, *hori*, the voice begins with the aspiration and runs through it.

The Vowel æ.

This is æ nasalized. Pronounce æ while allowing the breath to pass through the nose instead of through the mouth, and you will say æ̃. It is important to see that the nasalization begins (i.e. that the breath begins to pass through the nose) as soon as the pronunciation of the vowel begins. Some English people, when trying to nasalize vowels, really only add after them a nasal consonant. Thus they tend to pronounce hæ̃ as the English word *hang*. But when a nasalized vowel is properly pronounced, there is as much nasality about the beginning as about the end of it, and it is a vowel all-through, not a vowel ending in a nasal consonant. Students who are acquainted with the pronunciation of the French nasal vowels should have no difficulty with the nasal vowels of Bengali; the nasal vowel in hæ̃ is practically the same as the nasal vowel in the French word *fin*.

PHONETIC DRILL VI.

1. Pronounce the following, trying to voice initial *h* as fully as *h* between vowels.

aha, ha, ahi, hi, ahu, hu, aho, ho, ahe, he, aho, ho, ahæ, hæ.

2. Pronounce the following, taking care to avoid a final *ng* sound after *æ*.

æ, æ, gæ, gæ, bæ bæ, ræ, ræ, jæ, jæ, læ, læ, kæ, kæ, hæ, hæ.

SENTENCE DRILL VI.

- | | | |
|-----------------------------------|--|------------------------------------|
| 1. je omni bof̥lo. | He at-once sat-down. | He sat down at once. |
| 2. je ki ʃokale gælo? | He [ʔ] morning-in went? | Did he go in the morning? |
| hæ, gælo bōi ki? | Yes, he-went except what? | Yes, of course he did. |
| 3. or bon ei rōna holo. | His sister just-now starting became. | His sister has just started. |
| 4. or ki hobe? | Of-him what will-become? | What will become of him? |
| or ki holo? | Of-him what became? | What's become of him? |
| 5. era ki ki nilo? | They what what took? | What things did they take? |
| 6. amar je bōiguli ki harie gælo? | My those books [ʔ] having-lost went? | Have those books of mine got lost? |
| hæ, harie gælo. | Yes, having-lost they-went. | Yes, they have. |
| 7. ora kæno e bōiguli nielo? | They why these books having-taken-came? | Why did they bring these books? |
| 8. hori ki of̥ob liklo? | Hari [ʔ] that-all wrote? | Did Hari write all that? |
| hæ, liklo. | Yes, he-wrote. | Yes, he did. |
| 9. amra ram̥er age rōna hōbona. | We Rām-of in-front starting will-become-not. | We won't start before Rām. |
| 10. keu ki namlo? | Anyone [ʔ] got-down? | Did anyone get down? |
| na, keui na. | No, any-one-at-all not. | No, no one at all. |
| hæ, keu keu namlo. | Yes, some-one some-one got-down. | Yes, some people got down. |

NOTES ON SENTENCE DRILL VI.

- (a) In sentences 2, 6, 8, 10, *ki* is used simply as a kind of spoken note of interrogation, and is therefore represented in the second column

by the sign [ʔ]. When *ki* is used in this way it must not be emphasized, but treated as an enclitic attached to the preceding word. For example, in sentence 2 *je ki* should be pronounced as if it were one word, 'jek*i*, with the stress on the first syllable. Sometimes the interrogative particle *ki* is used at the beginning of a sentence; in such cases the stress is thrown forward on to the following word; e.g. *ki harie gælo*, *Did he get lost?*

- (b) In sentences 4, 5 *ki* is not an interrogative particle, but an interrogative pronoun meaning *what?* In such cases *ki* is stressed.
- (c) In sentence 5 *ki*, being repeated, has a distributive force. The speaker wants a list of the different things which were taken. If one *ki* only were used, the sentence would mean simply, *What did they take?*
- (d) The intonation of the question in sentence 2 may be represented graphically as follows:

.. _ . . . ↗

The first syllable of *jekale* being pronounced on a low tone makes the word prominent, and shows that the speaker wants to know whether it was in the morning, or at some other time that he went.

If the sentence were said with the intonation arranged thus

_ ↗

the question would mean, *Was it he, or someone else who went in the morning?*

Again with the intonation

. . . . _ ↗

it would mean, *Did he really go in the morning or not?*

In questions requiring the answer *Yes* or *No*, this is the usual scheme of intonation. The first syllable of the emphatic word is pronounced on a lower tone than any other syllable in the question, and the last syllable in the question on a high-falling tone.

Other examples are

Sentence 6. _ . . . ↗ *Have those books of mine got lost?*

Sentence 8. _ ↗ *Did Hari write all that (or did someone else write it)?*

. . . _ . ↗ *Did Hari write all that (or was it something else he wrote)?*

. . . . _ ↗ *Did Hari write all that (or only part of it)?*

. . . . _ ↗ *Did Hari write all that?*

SUBSTITUTION TABLE V.

—	meera	make	—	bolbe	—
e	mee	babake	job	bolbena	kæno
o		eke	ejob	boje	
je		oke	ofjob	bolena	
er		amake		boleni	
or		ramke			
amar					

This table provides for the formation of 3,360 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IV.

- (a) The ending -e is the sign of the 3rd person (singular or plural) of the present tense; e.g. afe, jone, nœ, bole, gâe.
- (b) je, e, o can be used as adjectives as well as pronouns, the same forms being used before both singular and plural nouns; e.g.

e mee, *this girl*;
e meera, *these girls*;
o mee, *that girl (over there)*;
o meera, *those girls (over there)*;
je mee, *that girl*;
je meera, *those girls*.

- (c) The present of the verb *to be*, when used as the simple copula, is unexpressed in Bengali in affirmative sentences.

ei amar mee, *This is my daughter*.
ofjob ramer, *Those things are Rām's*.

The corresponding negative in the third person is nœ.

ora amar mee nœ, *Those aren't my daughters*.
e o meer bôl nœ, *This isn't that girl's book*.

- (d) When the subject of a sentence is in the plural, the complement, if there is one, is not put in the plural form as in English.

ora amar mee nœ, *Those aren't my daughters*.
era amar mee, *These are my daughters*.

- (e) The particle i may be added to words for emphasis. It can often be expressed in English by some such expression as *It is . . . who* (or *that*). . . . See sentences 4, 5, 6.

- (f) First personal pronoun objective singular, amæ, *me, to me*.

- (g) job, *all*; ejob, *all this*; ofjob, *all that*.

EXERCISE II(b).

1. Let's sit down. 2. I'll take some more. 3. I didn't lie down. 4. I'm not going to take the books. 5. We don't sit down. 6. I'm not going to listen (to) any more. 7. We don't lie down. 8. I'll bring the books. 9. We didn't fetch any more. 10. We'll lie down again. 11. No, we didn't get down. 12. I'll bring the books again. 13. We fetch it. No, we don't. 14. I'm not going to sit down again. 15. I didn't come any more. 16. We didn't take the books. 17. We're coming again. 18. I didn't bring the books. 19. We'll bring some more. 20. No, I didn't sit down.

For the Bengali translation of these sentences see Exercise II(a) on page 12.

EXERCISE III(a).

1. ami neme afbo. 2. ram gan gabe. 3. amra jonibar afini. 4. ami age afbo. 5. o bagane berie gie jobe. 6. ram bagane bôî niafbena. 7. amra gan gâini. 8. amra bagane berie afbo. 9. bôî fombar anbena. 10. ami bagane gie bofbo. 11. ora berie afbe. 12. ami ramer bôî jonibar niafbo. 13. je bagane bofbena. 14. amra fombar e gan junini. 15. era ramer bagane afbe. 16. amra bagane gie gan junbo. 17. ami or bôî niafini. 18. era jonibar afe.

For the English translation of these sentences see Exercise III(b) on page 18.

LESSON VII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a true dental sound, found in Italian and French, but not in Southern English, except when a *t* is followed immediately by *th* as in *not thick, what the*. The tongue must touch the teeth, and not the gums as in the English *t* in *tight*. The sound must be clearly distinguished from the English *th* in *think*, which is a fricative sound, whereas the Bengali *t* is a plosive.

It is important to pronounce the Bengali *t* without any following aspiration. This is not easy for English people, most of whom are in the habit of aspirating a voiceless plosive when it stands at the beginning of a stressed syllable. The omission or insertion of an aspiration after *t* may entirely alter the meaning of a Bengali word. Thus, *take* means *him*, but *thake* means *he stays*. The student should practise the un-aspirated *t* followed by each of the vowels in turn. It is a good plan

to begin by putting the vowel before the *t*, and saying this combination many times in succession. If one says at-at-at-at rapidly one finds that one is equally saying ta-ta-ta-ta, but because one is thinking of the syllable as at, and not as ta, aspiration is avoided.

Never allow yourself to be careless about the pronunciation of *t* or to substitute for it the English *t*, which is not a true dental sound, as the tongue does not touch the teeth but the gums in pronouncing it.

The Vowel ã.

This is a nasalized, i.e. pronounced while allowing the breath to pass through the nose instead of through the mouth. See the remarks on ã in Lesson VI.

PHONETIC DRILL VII.

1. Repeat each of the following syllables at least ten times in rapid succession.

at, ɔt, ot, ut, æt, et, it.

2. ata, ta, ɔtɔ, tɔ, oto, to, utu, tu, ætæ, tæ, ete, te, iti, ti.

3. hã, hã, gã, tã, tãr, tara, tãra, take, tãke.

SENTENCE DRILL VII.

- | | | |
|--|--|---|
| 1. Je tomake 'ki bolbe? | He you-to what will-say? | What will he say to you? |
| 2. tumi take 'ki bolbe? | You him-to what will say? | What will you say to him? |
| 3. tomra ki kal afbe? | You (pl.) [?] to-morrow will-come? | Are you (pl.) coming to-morrow? |
| na, Jukrobar Jokale afbo. | No, Friday morning-in we-will-come. | No, we are coming on Friday morning. |
| 4. tumi e bôiguli kinbena to, ami kinbo? | You these books will-buy-not if, I will-buy? | If you aren't going to buy these books, am I to buy them? |
| 5. tara ki nôuko kore afbe? | They [?] boat having-done will-come? | Are they coming by boat? |
| 6. tumi bã hate nebe kãeno? | You left hand-in will-take why? | Why should you take it in your left hand? |
| 7. e tomar ke hõe? | This-person you-of who becomes. | What relation is this person to you? |
| e amar nati hõe. | He my grandson be-comes. | He's my grandson. |
| 8. tar Jamir nam ki? | Her husband's name what? | What's her husband's name? |

9. ta to hobena. That at-any-rate will- That won't do.
become-not.
10. tate tomar ki? That-in you-of what? What's that to you?

SUBSTITUTION TABLE VI.

je	ki	śakale	gr'o	—
e	kzeno	śombar	afbe	na
o	—	śonibar	efab liklo	
era		śombar śakale	ofab likbe	
ora		śonibar śakale	bōi anbe	
er bon		—	śab nilo	
or mee			śab nielo	
ram			rōna holo	
hori			rōna hobe	
—			bōi anlo	

This table provides for the formation of 3,600 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL V.

- (a) The ending -ke is the sign of the objective case, which may stand either for a direct or for an indirect object; e.g.
babake, make, amake (or amae), kake, kauke, eke, oke.
- (b) Interrogative words begin with k. Compare Latin *qu* in *quis*, etc.:
ke, *who?* kar, *whose?* kara, *who?* (plural).
kake, *whom?* ki, *what?* kzeno, *why?* kzenon, *how?*
- (c) The interrogative word need not come at the beginning of the sentence as in English. See sentences 2, 5, 6, 10.
- (d) Indefinite pronoun.
Nominative. keu, *anyone, someone.*
keu . . . na, *no one, nobody.*
Objective. kâuke, *anyone, someone.*
kâuke . . . na, *no one, nobody.*
- (e) Repetition sometimes gives the idea of a distributive plural; e.g.
keu keu (sentence 4), ke ke (sentence 7).
- (f) There is no definite article in Bengali; thus meera in sentence 1 means *the girls*.

EXERCISE III(b).

1. I'll come down. 2. Rām's going to sing a song. 3. We didn't come on Saturday. 4. I shall get here first. 5. He'll go out into the garden and lie down. 6. Rām isn't going to bring the books into the

garden. 7. We didn't sing a song. 8. We'll come out into the garden. 9. They won't fetch the books on Monday. 10. I shall go into the garden and sit down. 11. They'll come out. 12. I'll bring Rām's book on Saturday. 13. He won't sit down in the garden. 14. We didn't hear this song on Monday. 15. They are coming to Rām's garden. 16. We'll go into the garden and hear the singing. 17. I didn't bring his book. 18. These people come on Saturdays.

For the Bengali translation of these sentences see Exercise III(a) on page 16.

EXERCISE IV(a).

1. e mee afeṇi. 2. e bagane boṣbo. 3. je bōi ramer. 4. rami ṣob ane, ami anbona. 5. ram amāe eṣob bole. 6. ora bagane berie afeṇi. 7. era ramer mee. 8. amar meera ṣombar aṣbe. 9. oṣob amari. 10. e bōi ramer meer nōe. 11. ramer meera ṣob niafeṇi. 12. neme afeṇa. 13. ramer mee gan gaēna. 14. je amāe eṣob bolbe. 15. meera abar afeṇi. 16. ami e meer bōi ṣonibar niaṣbo. 17. amar mee ramer bagane gie boṣbe. 18. o amar bōi. 19. amar meera amāe ṣob bole. 20. o bagan ramer nōe.

For the English translation of these sentences see Exercise IV(b) on page 21.

LESSON VIII.

SOUNDS AND SYMBOLS.

The Consonant l.

This is a lengthened l. The tongue remains in the l position for a longer time than usual. This lengthened l may be heard in *ill luck*. If the two words, *ill* and *luck*, are pronounced with a pause between them, one gets a doubled l, which we may represent by ll, but if the two words are run together, as they usually are in an ordinary sentence, one gets a lengthened l, which we may represent by l:. In Bengali lengthened consonants occur not only when the last consonant of one word is the same as the first consonant of the next word, but also in the middle of words, e.g. bolko, bolke.

PHONETIC DRILL VIII.

ala, alra, ili, ilri, ulo, ulro, kolo, kolro, bole, bolke, kolura, kolura, kole, kolke, male, make.

SENTENCE DRILL VIII.

1. tomra kobe ele? You (pl.) when came? *When did you (pl.)*
here?

2. tomra ki sunlena You (pl.) (?) heard-not Didn't you (pl.) hear
ami take 'ki I him-to what said? what I said to him?
bol:um?
3. tumi oke make You him hit why? Why did you hit him?
kreno?
4. ami mone kol:um I mind-in did you hav- I thought you'd got
tumi harie gele. ing-lost went. lost.
5. amikoto bar mana I how-many time pro- How often I've told
kol:um, tobu hibition did, yet you you not to do it, and
tumi sunlena. listened-to-not. yet you've paid no
attention.
6. tomra kal fokale You (pl.) yesterday When we heard that
rōna hole sune morning-in starting you (pl.) had started
amrao rōna became having-heard yesterday morning
hol:um. we-too starting we started too.
became.
7. tumi take 'ki bol:ke? You him-to what said? What did you say to
him?
8. grame gie tumi ki Village-to having-gone What did you do when
kol:ke? you what did? you got to the vil-
lage?
9. tumi ki job You (?) all having- Didn't you take it all
niegelena? taken-went-not? away?
hā, niegelum bōi Yes, having-taken-I- Yes, of course I did.
ki. went except what.
10. ami har manlum. I defeat admitted. I give it up.

SUBSTITUTION TABLE VII.

tomra	ki	kal	fokale	afbe	—
tara	—	jombar	—	take bolbe	na
je		jonibar		amake bolbe	
e		fukrobar		eke bolbe	
o		—		oke bolbe	
tumi				make bolbe	
ora				babake bolbe	
hori				efjob niafbe	
ram				ofjob anbe	
era				fefjob korbe	
—				job nebe	
				e bōiguli kinbe	

This table provides for the formation of 5,280 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VI.

- (a) The ending *-lo* is the sign of the 3rd person past; e.g.
boflo, gælo, holo, nilo, nielo, liklo, namlo.
- (b) The past tense may be used either as a simple narrative tense (*he went*), or to describe something that has just happened (*he has gone*).
- (c) The suffix *-guli* is sometimes used as a sign of the plural:
boīguli, the books; e boīguli, these books.
- (d) Verbal inflections so far met:—

		<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>1st person</i>	..	<i>-i</i>		<i>-bo</i>
<i>3rd person</i>	..	<i>-e</i>	<i>-lo</i>	<i>-be</i>

- (e) Case endings so far met:—

		<i>Singular.</i>	<i>Plural.</i>
<i>Nominative</i>		<i>-ra, -guli</i>
<i>Objective</i>	<i>-e, -ke</i>	
<i>Genitive</i>	<i>-er, -r</i>	
<i>Locative</i>	<i>-e</i>	

- (f) The objective ending *-ke* (or *-e*) is not usually added to nouns or pronouns denoting inanimate objects.

boi niafbena, He won't bring the book.

e mee ofjob jonena, This girl pays no attention to all that.

o amae ejob boleni, He didn't tell me all this.

ora e gan gaeni, They didn't sing this song.

je amake ki bolbe? What will he say to me?

ora e boīguli nielo, They have brought these books.

- (g) *age* stands for the English preposition *before*, but it is placed after the noun it governs, and so must be called a postposition rather than a preposition. It governs a preceding genitive. It is itself really a noun in the locative case, *in front*; this explains its governing a genitive.

EXERCISE IV(b).

1. This girl didn't come. 2. I'm going to sit in this garden. 3. That book belongs to Rām. 4. It's Rām who fetches it all; I'm not going to fetch it. 5. Rām tells me all this. 6. They didn't come out into the garden. 7. These are Rām's daughters. 8. My daughters are coming on Monday. 9. It's to me that those things belong. 10. This book doesn't belong to Rām's daughter. 11. Rām's daughters didn't bring

it all. 12. They don't come down. 13. Rām's daughter doesn't sing songs. 14. She'll tell me all this. 15. The girls didn't come again. 16. I'll bring this girl's book on Saturday. 17. My daughter is going into Rām's garden and going to sit down there. 18. That's my book. 19. My daughters tell me everything. 20. That garden doesn't belong to Rām.

For the Bengali translation of these sentences see Exercise IV(a) on page 19.

EXERCISE V(a).

1. ami babake ki bolbo? 2. meera amar bōi anbe. 3. je bōi kar, er na or? 4. keu amake boleni. 5. je kake niafbe? 6. kākūke niafbena. 7. ami kæmon kore eʃob bolbo? 8. ma meeke bolbena. 9. amra bagane gie bofbona kæno? 10. era kæmon kore afbe? 11. ora kākūke bolena. 12. kara anbe, era anbe, na ora anbe? 13. era ke ke? 14. ami orokom korbona kæno? 15. meera kæno joneni? 16. keu keu fombar aʃeni. 17. ami jonibar ki ki anbo? 18. ami babake bolbona, make bolbo. 19. ami babake bolbo, na make bolbo? 20. je mee make ʃob bole.

For the English translation of these sentences see Exercise V(b) on page 25.

LESSON IX.

SOUNDS AND SYMBOLS.

The Consonant p.

As in *pope*, but without any following aspiration. In English a *p* at the beginning of a stressed syllable is generally more or less aspirated; but in Bengali an unaspirated *p* may stand at the beginning of a stressed syllable. In practising the unaspirated *p* it is a good plan to begin by putting a vowel before *p* and saying this combination many times in rapid succession. For example, if one tries to say *pa*, one may quite likely say *pha* instead, but if one says *ap-ap-ap-ap*, one finds that one is equally saying *pa-pa-pa-pa*, but because one is thinking of *ap* and not *pa*, aspiration is avoided.

The unaspirated *p* often sounds to an English ear very like *b*, but one must learn to distinguish the two sounds, which are really quite different, *p* being voiceless and *b* voiced.

The Consonant n.

A lengthened *n*. See the remarks on *l*: in Lesson VIII.

The Vowels ē and ō.

These are nasalized e and o respectively, i.e. e and o said with the breath passing through the nose instead of through the mouth. The whole vowel is nasalized; it is not a vowel followed by a nasal consonant, but a nasalized vowel.

PHONETIC DRILL IX.

1. Repeat each of the following syllables ten times in rapid succession.
ap, ɔp, op, up, æp, ep, ip, æ̃p, āp, ēp, ōp.
2. apa, pa, ɔpɔ, pɔ, opo, po, upu, pu, æpæ, pæ, epe, pe, ipi, pi, æ̃pæ̃, pæ̃, āpā, pā, ēpē, pē, ōpō, pō.
3. ana, aña, ɔnɔ, ɔñɔ, ono, oño, unu, uñu, ænæ, æñæ, ene, eñe, ini, iñi.
4. rē, rō, ēke, ēta, ōke, ōta, ēra, ōra, ēr, ōr, tēto.

SENTENCE DRILL IX.

- | | | |
|--|--|---|
| 1. ini jonibar ki
koren? | He (<i>h</i>) Saturday what
does? | What does he (<i>h</i>) do on
Saturdays? |
| 2. apni kabē aḥben?
ki kal aḥbenra?
na, sombar aḥbo. | You (<i>h</i>) when will-come?
[?] to-morrow you (<i>h</i>)-
will-come-not?
No, Monday I-will-
come. | When will you (<i>h</i>)
come?
Won't you (<i>h</i>) come
to-morrow?
No, I'll come on Mon-
day. |
| 3. apnara e biḥḍē tāke
ki bolren? | You (<i>h. pl.</i>) this matter-
in him (<i>h</i>)-to what
said? | What did you (<i>h. pl.</i>)
say to him (<i>h</i>) about
this? |
| 4. tini ēke nie gelen. | He (<i>h</i>) him (<i>h</i>) having-
taken went. | He (<i>h</i>) took him (<i>h</i>)
away. |
| 5. apni ki ōke eḥḍ
bolbenra? | You (<i>h</i>) [?] him (<i>h</i>)-to
this-all will-tell-not? | Aren't you (<i>h</i>) going to
tell him (<i>h</i>) all this? |
| 6. ēra ki mone koren? | They (<i>h</i>) what mind-in
do? | What do these people
(<i>h</i>) think? |
| 7. ōra ki kal ḥokale ēr
bōḡuli niaḥenri? | They (<i>h</i>) [?] yesterday
morning-in his (<i>h</i>)
books having-taken-
come-not (<i>ḥ</i>)? | Didn't they (<i>h</i>) bring
his (<i>h</i>) books yester-
day morning? |
| 8. tāra apnar pore
elen. | They (<i>h</i>) you (<i>h</i>)-of
after came. | They (<i>h</i>) got here after
you (<i>h</i>). |

- | | | |
|---|---|--|
| 9. uni ki apnake
boleni ör ma
fukrobar ašben? | He (h) [ʔ] you (h) tells-
not (ʃ) his (h) mother
Friday will-come(h)? | Didn't he (h) tell you
(h) his (h) mother
was coming (h) on
Friday? |
| 10. tini tär babake šob
bolben. | He (h) his (h) father all
will-tell. | He (h) will tell his (h)
father everything. |

NOTES ON SENTENCE DRILL IX.

Bengali has two ways of speaking of, or to people.

- (1) The common or familiar way, used in speaking of, or to inferiors, intimate friends, and people to whom one does not want to show marked politeness.
- (2) The honorific or respectful way, used in speaking of or to superiors, elders, and people to whom one wishes to show marked politeness.

There are separate honorific pronouns, and verbal forms to correspond. When an honorific form is used in any of the sentences, attention is called to this by the insertion of (*h*) after the corresponding word or words in the English translation.

The following pairs of words show in each case the common or familiar pronominal form, followed by its corresponding honorific form:

e, ini ; er, ěr ; eke, ěke ; era, ěra ; o, uni ; or, ěr ; oke, ěke ; ora, ěra ;
je, tini ; tar, tār ; take, tāke ; tara, tāra ; turni, apni ; tomar, apnar ;
tomake, apnake ; tomra, apnara.

SUBSTITUTION TABLE VIII.

tumi	—	ki	—	—	take	—	bolse	—
tomra	o	kæno	kal	ʃəkale	eke	eʃəb	bolbe	na
	i	—	ʃombar		oke	oʃəb		
			ʃukrobar		amake	ʃeʃəb		
			ʃonibar		horike	ʃəb		
					amar make	ta		
					tomar babake	tai		
					tar bonke			
					er meeke			
					or ʃarnike			

This table provides for the formation of 50,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VII.

- (a) The ending -be does duty for both the 2nd and 3rd persons of the future.

je bolbe, *he will say.*

tumi bolbe, *you will say.*

- (b) Declension of je, he she, and ta, it, that.

		<i>Singular.</i>	<i>Plural.</i>	<i>Sing. of ta.</i>
<i>Nominative</i>	..	je	tara	ta
<i>Objective</i>	..	take	} Tomra	ta
<i>Genitive</i>	..	tar		tar
<i>Locative</i>	..			tate

- (c) to after a clause sometimes means *if*.
to after a word means *at any rate, at least*.

- (d) Declension of tumi, you.

		<i>Singular.</i>	<i>Plural.</i>
<i>Nominative</i>	..	tumi	tomra
<i>Objective</i>	..	tomake	} Tomar
<i>Genitive</i>	..	tomar	

EXERCISE V(b).

1. What shall I tell my father? 2. The girls will fetch my books.
3. To whom does that book belong, to this person or to that? 4. No one told me. 5. Whom will he bring? 6. He won't bring anybody.
7. How am I to say all this? 8. The mother won't tell her daughter.
9. Why shouldn't we go into the garden and sit down? 10. How are they to come? 11. They don't tell any one. 12. Who will fetch it, these people or those? 13. Who are these people? 14. Why shouldn't I do like that? 15. Why didn't the girls listen? 16. Some (people) didn't come on Monday. 17. What things shall I fetch on Saturday? 18. I'm not going to tell my father; I shall tell my mother. 19. Shall I tell my father, or my mother? 20. That girl tells her mother everything.

For the Bengali translation of these sentences see Exercise V(a) on page 22.

EXERCISE VI(a).

1. keu ki jokale gælo? 2. hã, keu keu gælo, keu keu gælona. 3. e bôî ki or, na amar? 4. hori amar age afbe. 5. ora rônna hñeni. 6. horir ki holo? 7. ke ke gælo? 8. ki jobi nilo? na, nilona. 9. amra bagane gie omni bojbo. 10. e bôîguli kar? ki ramer nñe? 11. 'ami ki 'oke bolbo? 12. ami oke 'ki bolbo? 13. ki keui gælona? 14. je harie gælo. 15. ami ejob likbona kæno? 16. ma meeke boklona. 17. ki jokale rônna hobo? 18. je e bôîguli nilo. 19. ora ki gælona? 20. era ki ofjob niajbena?

For the English translation of these sentences see Exercise VI(b) on page 29.

LESSON X.

SOUNDS AND SYMBOLS.

The Consonant c.

A sound something but not exactly like the *ch* in *church*. If one puts the tip of the tongue behind the lower teeth and then tries to say the English *ch*, the result will be very near the Bengali *c*, provided one does not make too firm a contact between the front of the tongue and the hard palate.

It is important to distinguish between the unaspirated *c* and the aspirated *ch* (see Lesson XVI). The meaning of a word may depend upon the insertion or omission of the aspirate after *c*.

The Combination nt.

When *n* is followed immediately by a *t* it is pronounced as a dental, with the tongue touching the teeth instead of the gums. Compare the *n* in the English word *month*.

PHONETIC DRILL X.

Bengali words:

gaç, açe, can, mac, car, caç, cabi, calak, capa, cāpa, pāc, nice, cini, bece, bēce, cil, cole, cēcie, cuna, baca, bāca, ruci, curi, colbo, boleci, pēca, cula, caka, kaca, kāca.

SENTENCE DRILL X.

- | | | |
|-------------------------------|--|---|
| 1. tumi ki ěr babake
ceno? | You [?] his (h) father
(obj.) know? | Do you know this
gentleman's father? |
| hã, cini bôî ki? | Yes, I-know except
what? | Yes, of course I do. |

INTRODUCTION TO COLLOQUIAL BENGALI

2. tomrao omni cole You (*pl.*)-too at-once Why didn't you (*pl.*)
 a^honi k^hæno? having-started come- come away at once
 not (*ph*) why? too?

3. tumi ki j^hokale can You [?] morning-in Do you bathe in the
 k^horo? bathing do? morning?
 na, bikale can kori. No, evening-in bathing No, in the evening.
 I-do.

4. je bagane ki ā^h_m That garden-in [?] Are there any mango
 gac ace? mango tree there- trees in that garden?
 are?
 na, ā^h_m nēi kintu No, mango there-are- No, there are no man-
 licu onek ace. not, but licu many goes, but lots of
 there-are. licus.

5. tomar ki cok nēi? You-of [?] eye there- Have you no eyes?
 oi tomar jamne is-not? There you- There's a pen there
 kolom ace. of front-in pen there- in front of you.
 is.

6. tumio ki kicu You-too [?] something Didn't you get some-
 pāoni? get-not (*ph*)? thing too (*or* any-
 thing either)?
 kicui pāni, mo^hjaē. Anything-at-all I-get- I got nothing at all,
 not (*ph*), sir. sir.

7. tomra j^hokole age You (*pl.*) all before Why didn't you all
 rōna hōni starting become-not start earlier?
 kæno? (*ph*) why?

8. tomar koto p^hēja You-of how-many pice How many pice have
 ace? there-are? you?
 amar pāc p^hēja Me-of five pice there- I have five pice.
 ace. are.

9. ta to amar mone That at-any-rate my I don't remember *that*.
 nēi. apnar mone mind-in is-not. Your Do you?
 ace ki? (*h*) mind-in is [?]?
 |

10. tar b^hēf koto? His age how much? How old is he?
 ægaro b^hocorer b^hēfi Eleven year-of more it- He won't be more than
 hōbena. will-be-not. eleven.

SUBSTITUTION TABLE IX.

apni	—	eke	bolen
apnara	ki	ēke	bolenzi
tini	kæno	oke	bolenzæ
tāra		ōke	bolben
ini		take	bolbenzæ
ēra		tāke	boken
uni		ramke	bokenzæ
ōra		amake	bokben
amar baba		e meeke	boken
tomar ma			boklen
apnar bon			bokenzi
er jami			boklenzæ
er mee			bokbenzæ
or ma			
ōr meera			
tar baba			
tār bon			

This table provides for the formation of 5,967 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL VIII.

- (a) The ending -lum is the sign of the 1st person of the past tense; e.g. bolum, kolum, holum, gelum, manlum.

Other forms not found in the sentences:

aflum (or elum), funlum, gailum (*sang*), fulum, nilum, namlum, boflum, boklum, liklum, anlum.

- (b) The ending -le is the sign of the 2nd person of the past tense; e.g. ele, funle, make, gele, hole, boke, koke.

Other forms not found in the sentences:

manle, afle (=ele), gaile, fule, nile, namle, bofle, bokle, likle, anle.

- (c) Past participles active.

fune, *having heard*.

gie, *having gone*.

kore, *having done*.

harie, *having lost* (act).

nie, *having taken*.

berie, *having come* (or *gone*) *out*.

neme, *having got down*.

- (d) *kæno* may be placed either in the middle or at the end of a sentence. It is comparatively seldom used at the beginning of the sentence as *why* in English.
- (e) The particle *o* is added to words to mean *also, too*.
- (f) Verbal stems ending in *r* change the *r* to *l* before an inflectional ending beginning with *l*.
kære, he does; kolæ, you did.
mare, he hits; malæ, you hit (past).
- (g) *kal* means either *yesterday* or *to-morrow* according to the context.

EXERCISE VI(b).

1. Did anybody go in the morning? 2. Yes, some went and some didn't. 3. Is this book hers or mine? 4. Hari will get here before me. 5. They didn't start. 6. What's become of Hari? 7. Who (*pl.*) went? 8. Did they take the lot? No, they didn't. 9. We'll go into the garden and sit down at once. 10. Whose are these books? Aren't they Rām's? 11. Shall I tell him? 12. What shall I tell him? 13. Hasn't anyone at all gone? 14. He's got lost. 15. Why shouldn't I write all this? 16. The mother didn't scold her daughter. 17. Shall we start in the morning? 18. She took these books. 19. Haven't they gone? 20. Aren't they going to bring those things?

For the Bengali translation of these sentences see Exercise VI(a) on page 26.

EXERCISE VII(a).

1. *tara take ki bolbe?* 2. *o niafbena to, amra niafbo?* 3. *e or meer ke hōe?* 4. *tomar natir nam ki?* 5. *je bōiguli bā hate nilo.* 6. *tumi nōuko kore afbe.* 7. *ta ki hōbena?* 8. *ami ki tomake bolini?* 9. *tomra ki e bōiguli kinbena?* 10. *tar fami amake bolbe.* 11. *or ma elona læno?* 12. *ami ejob kinbona.* 13. *amra ki tar age afbo?* 14. *ami take tai bolbo.* 15. *tara ki fukrobar afbe?* 16. *tar famir nam hori.* 17. *ora take boleni.* 18. *ram e nōuko kinbe.* 19. *e ki tomar nam nōe?* 20. *tate amar ki?*

For the English translation of these sentences see Exercise VII(b) on page 32.

LESSON XI.

SOUNDS AND SYMBOLS.

The Consonant ŋ.

The same as the *ng* in *singer*. Distinguish between this and the compound consonant *ŋg* as in *finger*.

PHONETIC DRILL XI.

ʃɔŋ, ʃɔŋe, ʃɔŋge, bā, baŋala, baŋla, baŋgala, rɔŋ, rɔŋer, rɔŋger, mɔŋ,
mɔŋgolbar, gaŋ, gā, ʃiŋho, beŋ, beŋer.

SENTENCE DRILL XI.

- | | | |
|--|--|--|
| 1. tāra ki eʃecen?
na, aʃenni. | They (h) [ʔ] have-come?
No, they (h)-come-
not (p). | Have they (h) come?
No, they haven't(h). |
| 2. apnara ki age
erɔkom kiɔu
korecen?
na, korini. | You (h. pl.) [ʔ] before
this-kind anything
have-done?
No, we-do-not (p). | Have you (h. pl.) done
anything of this sort
before?
No, we haven't. |
| 3. tini eguli niecen,
oguli nenri. | He (h) these has-taken,
those takes-not (p). | He (h) has taken these,
not those. |
| 4. ēra to mɔŋgolbar
rɔna hoēcen;
apnarao rɔna
honri kano? | These-people (h) at-
any-rate Tuesday
starting became;
you (h. pl.)-too
starting become-
not (p) why? | These people (h) started
on Tuesday; why
didn't you (h. pl.)
start too? |
| 5. ini to eʃecen, kintu
ēr ʃɔŋge ar keu
aʃeni. | He (h) at-any-rate has-
come but his (h) com-
pany-in besides any-
one comes-not (p). | He (h) has come, but no
one else has come
with him (h). |
| 6. tāra ɔnek age cole
gaēcen. | They (h) much before
having-started have
gone. | They (h) went away a
long time ago. |
| 7. e nje uni kal amake
koto bokecen. | This having-taken he
(h) yesterday me
how-much has-
scolded. | He (h) gave me such a
scolding about this
yesterday. |
| 8. apnar babai naki e
baŋala kinecen? | Your (h) father or-what
this bungalow has-
bought (h)? | So it's your (h) father
who has bought (h)
this bungalow, is it? |
| 9. tini kar kace eʃob
ʃunecen? | He (h) whose neigh-
bourhood-in this-all
has-heard? | From whom has he (h)
heard all this? |
| 10. apni kake ʃɔŋge
kore enecen?
kauke anini. | You (h) whom in-com-
pany having-made
have fetched?
Anyone (obj.) I fetch-
not (p). | Whom have you (h)
brought with you?
I haven't brought any
one. |

SUBSTITUTION TABLE X.

tomra	—	cole afo	ni
tumi	ki	rōna hō	na
—	kæno	kicu pā	—
	to	can koro	
		job nao	
		oke bolo	
		gan jono	
		namo	
		bojo	
		ano	
		e bōi keno	
		gan gā	

This table provides for the formation of 432 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL IX.

(a) The following table shows all the forms of the personal pronouns met with so far:

			<i>Nom. sing.</i>	<i>Obj. sing.</i>	<i>Gen. sing.</i>	<i>Nom. plur.</i>
1st person, <i>I, we.</i>			ami	amake	amar	amra
2nd person, <i>you.</i>		Common.	tumi	tomake	tomar	tomra
		Honorific.	apni	apnake	apnar	apnara
3rd person, <i>he, she, they.</i>	<i>This person here.</i>	Common.	e	eke	er	era
		Honorific.	ini	ēke	ēr	ēra
	<i>That person there.</i>	Common.	o	oke	or	ora
		Honorific.	uni	ōke	ōr	ōra
	<i>That person.</i>	Common.	je	take	tar	tara
		Honorific.	tini	tāke	tār	tāra

- (b) All honorific verbal forms end in -n. The same form is used for the 2nd and 3rd persons honorific.
- (c) The ending -en is the sign of the 2nd and 3rd persons honorific present; e.g.

koren, aſen, bolen.

Other forms not found in the sentences:

manen, ſonen, nen, namen, boken, anen, kenen.

- (d) The ending -ben is the sign of the 2nd and 3rd persons honorific future; e.g.

aſben, bolben.

Other forms not found in the sentences:

korben, manben, ſunben, neben, namben, boſben, bokben, hoſben, gaben, ſaſben, likben, anben, kinben.

- (e) The ending -len is the sign of the 2nd and 3rd persons honorific past; e.g.

boken, gelen, elen.

Other forms not found in the sentences:

~~golen~~ kolen, aſlen, manlen, ſunlen, nilen, namlen, boſlen, boklen, anlen, kinlen, liklen, ſulen, gailen, hollen.

- (f) Bengali has postpositions instead of prepositions. Postpositions usually govern a preceding genitive.

apnar pore, *after you.*

ramer age, *before Rām.*

EXERCISE VII(b).

1. What will they tell him?
2. If he isn't going to bring it, are we to bring it?
3. What relation is this person to that man's daughter?
4. What's your grandson's name?
5. He took the books in his left hand.
6. You'll come by boat.
7. Won't that do?
8. Didn't I tell you?
9. Aren't you (*plur.*) going to buy these books?
10. Her husband will tell me.
11. Why didn't his mother come?
12. I'm not going to buy these things.
13. Shall we get here before him?
14. That's what I'm going to tell him.
15. Are they coming on Friday?
16. Her husband's name is Hari.
17. They didn't tell him.
18. Rām's going to buy this boat.
19. Isn't this your name?
20. What's that to me?

For the Bengali translation of these sentences see Exercise VII(a) on page 29.

EXERCISE VIII(a).

1. tar baba take mana kolo, tobu je job nie gælo.
2. tara bikale grame gie boiguli nielo.
3. amra namlum ſune tarao namlona kæno?
4. tara

kabe aʃbe? ki ʃukrobar aʃbe? 5. ami take eʃob abar bolrum. 6. tumi ki ʃonibar gelena? 7. ʃe moine kore ami aʃini. 8. tumi take ar ki bolke? 9. ami e boie amar nam liklum. 10. tumi ʃunlena kæno? 11. ami take marini. 12. ʃe elona ʃune tomra ki kolke? 13. tate ki holo? 14. tomra amar age grame gele. 15. ami oke boklum. 16. tomra kæno berie elena? 17. tumio ki har manle? 18. amra grame gie ʃunlum tara rōna holo. 19. tumi amæ eʃob bolena. 20. nie gele kæno?

For the English translation of these sentences see Exercise VIII(b) on page 36.

LESSON XII.

SOUNDS AND SYMBOLS.

The Consonant t.

Put the tip of the tongue against the hard palate at a point behind the upper gums and try to say *t* and you will say *ʈ*. The exact point on the hard palate which the tip of the tongue touches varies according to the following vowel, being furthest back when *ʈ* is followed by *a* or *u*, and furthest forward when it is followed by *i*; but even in the case of *ʈi* the point of contact is not so far forward as in the English *t* in *teach*.

ʈ, like *k*, *t* and *p*, may occur at the beginning of a stressed syllable without any following aspiration. We may use the same device as in the case of *k*, *t* and *p* to pronounce the unaspirated *ʈ*. If we repeat rapidly *it-it-it-it*, we shall convince ourselves that we can say *ʈi-ʈi-ʈi-ʈi* instead of *ʈhi-ʈhi-ʈhi-ʈhi*.

The Combination ʃt.

In this combination the *ʃ* is pronounced with the tongue turned back upon itself, instead of with the tip of the tongue behind the lower teeth as when pronouncing *ʃ* without a following *t*.

PHONETIC DRILL XII.

1. Repeat each of the following syllables ten times in rapid succession:
aʈ, ɔʈ, oʈ, uʈ, æʈ, eʈ, iʈ, æʈ, āʈ, ēʈ, ōʈ.
2. aʈa, ʈa, ɔʈa, ʈa, oʈa, ʈa, uʈa, ʈa, æʈæ, ʈæ, eʈe, ʈe, iʈi, ʈi, æʈæ, ʈæ, āʈā, ʈā, ēʈē, ʈē, ōʈō, ʈō.
3. aʈa, ata, ɔʈa, ɔʈa, oʈa, oʈa, uʈa, uʈa, æʈæ, æʈæ, eʈe, eʈe, iʈi, iti.
4. tato, ʈato, ɔʈo, ʈo, oʈo, ʈo, ʈiʈu, ʈiʈu, ʈeta, teta, kʈa, kʈa, kāʈa, kāʈa, kaʈa.

SENTENCE DRILL XII.

- | | | |
|---|--|---|
| 1. tomra tintar
jomc̣e ele hābe;
tar pore ele
hābena. | You (<i>pl.</i>) three-of time-
at if-coming it-will-
occur; that-of after
if-coming it-will-
occur-not. | It'll be all right if you
(<i>pl.</i>) come at three
o'clock. It won't do
to come later than
that. |
| 2. kal aṣṭe ṣe car ṭaka
pabe; na aṣṭe
pabena. | To-morrow if-coming
he four rupee will-
get; not if-coming
he-will-get-not. | He'll get four rupees if
he comes to-morrow;
he won't get it unless
he comes. |
| 3. tumi raktar age
geleo tūke
pabena. | You one-of before if-
going-even him (<i>h</i>)
will-get-not. | You won't find him (<i>h</i>)
even if you go before
one. |
| 4. amra geleo hāc̣e, na
geleo hāc̣e. | We if-going-too it-
occurs, not if-going-
too it-occurs. | It makes no difference
whether we go or not. |
| 5. ora na eleo rāk
rākom colbe,
kintu apnara
na ele nāc̣e. | They not if-coming-too
one kind it-will-move,
but you (<i>h. pl.</i>) not if-
coming it-is-not. | We shall be able to
manage after a fash-
ion even if they don't
come, but it won't
do for you (<i>h. pl.</i>)
not to come. |
| 6. erākom hole
hābena. | This-kind if-occurring
it-will-occur-not. | This sort of thing won't
do. |
| 7. apni ōr opor
erākom coṭe
uṭle colbena. | You (<i>h</i>) him (<i>h</i>)-of over
this-kind having-got-
angry if-rising it-will-
move-not. | It'll never do for you
(<i>h</i>) to get angry with
him (<i>h</i>) like this. |
| 8. ami ōke eṣob bolc̣e
ki coṭe uṭbenā? | I him (<i>h</i>)-to this-all if-
saying [?] having-got-
angry he (<i>h.</i>)-will-
rise-not? | Won't he get angry, if
I tell him (<i>h</i>) all
this? . |
| 9. ta hole ki tomar
onek kṣṭo
hābena? | That if-occurring [?] .
you-of much incon-
venience will-occur-
not? | In that case won't you
have a lot of trouble? |
| 10. omni cole aṣṭe ora
ki bolbe? | At-once having-moved
if-coming they what
will-say? | What'll they say if one
comes away at once? |
| ora to kicui
bolbena. | They at-any-rate any-
thing-at-all will-say-
not. | They won't say any-
thing at all. |

SUBSTITUTION TABLE XI.

uni	ki	amar	age	eſecen
ini	kæno	er	ſonge	gæcen
tini	to	or	pore	cole eſecen
apni	o	tar		cole gæcen
ēra	—	amar natir		rōna hōecen
ōra				aſen:i
tāra				rōna han:i
apnara				cole aſen:i
apnar baba				elen
amar ma				aſben
tomar bon				aſen
er ſami				
or baba				
tar ma				
tār mee				
ōr meera				
ēr bon				

This table provides for the formation of 14,025 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL X.

- (a) The ending -o is the sign of the 2nd person common of the present;
e.g. ceno, aſo, koro, pāo, hōo.

Other forms not found in the sentences:

bolo, mano, ſono, nāo, namo, boſo, boko, ano, keno, gāo, ſoo.

- (b) Verbal inflections:

	<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
1st person, ami, amra -i	-lum	-bo	
2nd person common, tumi, tomra .. -o	-le	-be	
2nd person honorific, apni, apnara .. -en	-len	-ben	
3rd person common, je, e, o, tara, era, ora -e	-lo	-be	
3rd person honorific, tini, ini, uni, t̄ara, ēra, ōra -en	-len	-ben	

- (c) ace = is, in the sense of *there is, exists, is present*. Its negative is nēi. ace and nēi must be carefully distinguished.

- (i) From the simple copula which is unexpressed in the affirmative, and in the negative 3rd person common is expressed by nōe.

- (ii) From *hōe* and *hōena*, which mean *becomes* and *does not become*.

je bōi ace, That book's here.

je bōi nēi, That book isn't here.

je bōi amar, That book's mine.

je bōi amar nōe, That book isn't mine.

je bōi amar hōe, That book becomes mine.

je bōi amar hōena, That book doesn't become mine.

- (d) Bengali has no word for *have*.

tomar cok ace, You have eyes.

tomar cok nēi, You have no eyes.

- (e) We have met in the sentences a number of compound verbs formed by prefixing to a simple verb:

- (i) A noun or an adjective.

tumi can karo, You bathe.

ami mana kolum, I told (you) not to.

tomra rōna hōni, You didn't start.

ami mone kolum, I thought.

- (ii) A past participle active.

tomra cole aſoni, You didn't come away.

ōra bōiguli niaſeni, They didn't bring the books.

tumi ſob niegele, You took it all away.

tumi harie gele, You've got lost.

o neme aſbe, He'll come down.

o berie aſbe, He'll come out.

EXERCISE VIII(b).

1. His father told him not to, and yet he took it all away. 2. They went to the village in the evening and brought the books. 3. Why didn't they get down too when they heard we'd got down? 4. When are they coming? On Friday? 5. I told him all this again. 6. Didn't you go on Saturday? 7. He thinks I haven't come. 8. What else did you tell him? 9. I've written my name in this book. 10. Why didn't you pay attention? 11. I didn't hit him. 12. What did you (*pl.*) do, when you heard he hadn't come? 13. What came of it? 14. You (*pl.*) got to the village before me. 15. I scolded him. 16. Why didn't you (*pl.*) come out? 17. Do you give it up too? 18. When we got to the village we heard they had started. 19. You didn't tell me all this. 20. Why did you take it away?

For the Bengali translation of these sentences see Exercise VIII(a) on page 32.

EXERCISE IX(a).

1. òke bolbona. 2. uni bôiguli hate nenni. 3. ěra grame gie tãke bolien.
 4. amar baba apnake bagane nie gelen. 5. apni jukrobar ki korben?
 6. uni ki bôiguli niafbenia? 7. ini amar babake bolenni. 8. ini òke nôuko
 kore nielen. 9. ami ěke bolrum tobu elenia. 10. tini job jonenni. 11. ěr
 bô nobo. 12. tini je bişõe apnake ki bolien? 13. tãra kæmon kore ejob
 anlen? 14. uni ki apnar pore afben, na age afben? 15. tãr ma to afenni.
 16. apnara ki abar afbenia? 17. òra meeke bokben. 18. apni e bişõe ki
 mone koren? 19. amar ma nebenia. 20. apnara ki ki kinlen?

For the English translation of these sentences see Exercise IX(b)
 on page 40.

LESSON XIII.

SOUNDS AND SYMBOLS.

The Compound Consonant kh.

This is k pronounced with an aspiration immediately following. A k at the beginning of a stressed syllable in English is usually pronounced with a more or less definite following aspiration. But the aspirate in such a case is voiceless, whereas the h in the Bengali kh should be as much voiced as possible.

Remember that the insertion or omission of an aspiration after a k may quite alter the meaning of a word. Thus kali means *ink*, and khali means *only*.

PHONETIC DRILL XIII.

1. ga, ka, kha, khi, ki, gi, gu, ku, khu, kho, ko, go, ge, ke, khe, kha, kə, gə, gæ, kæ, khæ, khæ, kæ, gæ, gā, kā, khā, khē, kē, gē, gō, kō, khō.
 2. Read aloud the following Bengali words, putting the stress in every case on the first syllable.

kaṭa, khaṭa, khata, kana, khana, khani, okhane, khali, kali, gali, khæla, kela, lekho, likho, kiṭ, khin, khæpa, ekhane, okhane, jekhane.

SENTENCE DRILL XIII.

- | | | |
|----------------------|----------------------------|------------------------------|
| 1. amake job bolo. | Me all tell. | Tell me everything. |
| na, oke kicu bolona. | No, him anything tell-not. | No, don't tell him anything. |
| hæ, bolona. | Yes, tell-not. | Yes, do. |

- | | | |
|--|---|--|
| 2. bôikhana ekhane
rakho. | Book-the here put. | Put the book here. |
| na, ekhane
rekhona, okhane
rakhona. | No, here put-not, there
put-not. | No, don't put it here,
put it there, do. |
| 3. e khatae hijab
lekho. | This book-in account
write. | Write the account in
this book. |
| na, likhona. | No, write-not. | No, don't. |
| hâe, lekhona. | Yes, write-not. | Yes, do. |
| 4. aro tinkhana bôî
ano. | More three book fetch. | Fetch three more
books. |
| na, ar enona. | No, more fetch-not. | No, don't fetch any
more. |
| 5. ækhon enona, ekñu
pore eno. | Now fetch-not, a-little
after fetch. | Don't fetch them now;
fetch them presently. |
| na, êkhuni anona. | No, <i>now</i> fetch-not. | No, fetch them at once,
do. |
| 6. na, jekhane
bojona, amar
kace bôjona. | No, there sit-not, my
neighbourhood-in
sit-not. | No, don't sit there; sit
by me, do. |
| 7. kal ejona, jukro-
bar ejo. | To-morrow come-not,
Friday come. | Don't come to-morrow
come on Friday. |
| 8. ejob ækhon niona,
monggolbar nio. | This-all now take-not,
Tuesday take. | Don't take these things
now; take them on
Tuesday. |
| na, êkhuni naona. | No, <i>now</i> take-not. | No, do take them at
once. |
| 9. jonona, oragan
gabe. | Listen-not, they song
will-sing. | Do be quiet; they're
going to sing. |
| na, o gan junona. | No, that song listen-
to-not. | No, don't listen to that
song. |
| 10. e lekñata khub
kharap; e kar
lekñha? | This writing very bad;
this whose writing? | This writing is very
bad; whose writing
is it? |

SUBSTITUTION TABLE XII.

tomra	tin̄tar	ʃom̄œ	—	ele	—	h̄abe	—
ami	ækt̄ar	p̄ore	na	gele	o	colbe	na
apni	p̄āct̄ar	age		n̄iele		h̄œ	
ʃe	ægaroʃtar			aʃle		c̄ole	
amra	car̄tar			n̄iegele		ʃe coʃe ut̄be	
tini				kol̄ze		ma bokben	
ora				anle		baba ki bokben	
tumi				ʃule			
apnara				pele			
e				n̄ile			
tara							
era							
o							
ōra							
uni							
t̄āra							
ini							
ram							
—							

This table provides for the formation of 159,600 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XI.

- (a) The ending -ecen is the sign of the 2nd and 3rd persons honorific of the present perfect; e.g.

eʃecen; korecen, niecen, h̄œecen, ḡæcen, bokecen, kinecen, ʃunecen, enecen.

Other forms not found in the sentences:

peecen (*has got*), boleceen, menecen, nemecen, boʃecen, geecen (*has sung*), ʃuecen.

- (b) Verbs which have a in the stem in the present, past and future, change the a to e in the present perfect; e.g.

aʃen, eʃecen (*so also* anen, enecen; namen, nemecen; manen, menecen; maren, merecen).

- (c) The present perfect may be translated sometimes by an English present perfect (*has come*), and sometimes by an English simple past (*came*).

- (d) The negative na is never added to a present perfect form. The negative of the present perfect is formed by adding ni to the corresponding form of the present.

apnara korecen, *You have done.* apnara k̄oren̄i, *You haven't done.*

- (e) The plural suffix *-guli* may be added to demonstrative adjectives to form plural pronouns.
eguli, these; oguli, those.
- (f) Verbs which have *o* in the stem in the 2nd and 3rd persons common and honorific of the present change the *o* to *o* in all other forms so far met.
koro, kore, koren; but kori, kolum, kole, kolo, kolen, korbo, korbe, korben, korecen.
boko, boke, boken; but boki, boklum, bokle, boklo, boklen, bokbo, bokbe, bokben, bokacen.
bolo, bole, bolen; but boli, bolum, bole, boko, bolen, bolbo, bolbe, bolben, bolecan.
- (g) Postposition governing a preceding genitive, *jonge, with*. *Jongo* is a noun meaning *company*; so *jonge* means *in the company*, and *er jongo* means *in his company*, and so *with him*.
- (h) *nie* is a past participle active, meaning *having taken*, but it is often used as in sentence 7 to mean *about*, and may then be regarded as a postposition governing a preceding objective.
- (i) *naki* in the middle of a sentence means *It is so, isn't it? I hear that . . . Is this so?* When used in this way *naki* is never stressed. Thus in sentence 8 *babai naki* is pronounced as if it were one word, 'babainaki, with the stress on the first syllable.

EXERCISE IX(b).

1. I'm not going to tell him (*h*). 2. He (*h*) didn't take the books in his hand. 3. They (*h*) went to the village and told him (*h*). 4. My father took (*h*) you (*h*) into the garden. 5. What are you (*h*) going to do on Friday? 6. Isn't he (*h*) going to bring the books? 7. He (*h*) didn't tell my father. 8. He (*h*) brought him (*h*) by boat. 9. I told him (*h*) and yet he didn't come (*h*). 10. He (*h*) didn't hear it all. 11. I'll (we'll) take his (*h*) book. 12. What did he (*h*) tell you (*h*) about that? 13. How did they (*h*) fetch all this? 14. Is he (*h*) coming before you (*h*) or after? 15. His (*h*) mother hasn't come (*h*) anyway. 16. Aren't you (*h. pl.*) coming again? 17. They (*h*) will scold the girl. 18. What do you (*h*) think about this? 19. My mother won't take (*h*) it. 20. What things did you (*h. pl.*) buy?

For the Bengali translation of these sentences see Exercise IX(a) on page 37.

EXERCISE X(a).

1. e ki apnar kolom nê? 2. apnar ki kolom nê? 3. e meer boef pāc bācorer befi nê. 4. amra jokole omni cole aḥbo. 5. tumi e kolom kenoni

kæno? 6. amar hate pœŋa nêi. 7. kolom hate nâona kæno? 8. e bagane licu gac nêi. 9. ami kal ŋakale can korbona. 10. je ki apnar make cenena? 11. tār bôî ace ki? na, nêi. 12. o bagane onek āb gac ace. 13. koto pœŋa pabo? 14. ægaro pœŋar ki beŋi pabona? 15. tumi ki ôke boloni? 16. amar baba apnake cenena. 17. eŋob ki apnar mone ace? 18. na, e biŋœ amar mone kicu nêi. 19. tomra kæno bagane gie boŋoni? 20. amar je rokrom bôî nêi.

For the English translation of these sentences see Exercise X(b) on page 43.

LESSON XIV.

SOUNDS AND SYMBOLS.

The Consonant ɟ.

This is the voiced form of c. Put the tip of the tongue behind the lower teeth and then try to say *jaw*, and the Bengali ɟ will be the result.

PHONETIC DRILL XIV.

- Syllables.* ca, ɟa, ci, ɟi, cu, ɟu, co, ɟo, ce, ɟe, cɔ, ɟɔ, cæ, ɟæ, cœ, ɟœ, cā, ɟā, cē, ɟē, cō, ɟō, aɟ, iɟ, uɟ, oɟ, eɟ, ɔɟ, æɟ, œɟ, āɟ, ēɟ, ōɟ.
- Words.* ɟol, aɟ, ɟon, ɟono, ɟan, ɟano, ɟani, ɟor, ɟaben, ɟanra, ɟana, ɟaŋ, ɟago, ɟal, ɟak, ɟat, ɟabona, ɟib, ɟitbo, ɟutbe, ɟug, ɟog, ɟege, ɟar, buɟbe.

SENTENCE DRILL XIV.

- | | | |
|--|--|--|
| 1. ekhane boŋun,
moŋæ; okhane
boŋbenra; okhane
boŋle apnar
koŋto hobe. | Here sit (<i>h</i>), sir; there
will-sit-not; there if-
sitting you (<i>h</i>)-of in-
convenience will-
occur. | Take (<i>h</i>) this seat, sir.
Don't sit (<i>h</i>) there.
You'll (<i>h</i>) be uncom-
fortable if you sit
there. |
| 2. amakei bolunra,
oke kicui
bolbenra. | Me-to say (<i>h</i>)-not, him-
to anything-at-all
will-say-not (<i>h</i>). | Do tell (<i>h</i>) me; don't
tell (<i>h</i>) him any-
thing-at-all. |
| 3. ekhuni ɟanra; pore
gele kicui
hobena. | Now go (<i>h</i>)-not; after
if-going anything-at-
all will-occur-not. | Do go (<i>h</i>) at once; it
won't be any use at
all going later. |
| 4. aɟ ɟabenra; kal
ɟaben; ta hole
ɟaka paben. | To-day will-go (<i>h</i>)-not;
to-morrow will-go(<i>h</i>);
that if-occurring ru-
pee you-will-get (<i>h</i>). | Don't go (<i>h</i>) to-day; go
(<i>h</i>) to-morrow; then
you'll get (<i>h</i>) the
money. |
| 5. aro kharra, moŋæ.
na, ar khabenra. | More eat (<i>h</i>)-not, sir.
No, more will-eat (<i>h</i>)
not. | Do have (<i>h</i>) some more,
sir.
No, don't have any
more. |

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XII.

- (a) The ending *-le* besides being, as we have already seen (Lesson VIII), the sign of the 2nd person common of the past tense, may also be the sign of the conditional participle; e.g.
ele, aḷe, gele, hole, uḷe, boḷe.
 Other forms not found in the sentences:
kolke, nile, bokle, kinle, ḡunle, anle, pele, manle, namle, boḡle, gaile, ḡule, make, likle.
- (b) The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood.
ami nile, if I take.
tumi nile, if you take.
nile, if one takes.
- (c) For the negative, *na* is immediately prefixed to the conditional participle.
ami na nile, if I don't take it.
ami boḡuli na nile, if I don't take the books.
tumi can na kolke, if you don't bathe.
- (d) When a conditional participle has *o* attached to it, the meaning is *though, even if*.
ami boḡuli nileo, even if (or although) I take the books.
ami boḡuli na nileo, even if I don't take the books.
- (e) There are two forms of all persons of the past tense and of the conditional participle corresponding to *aḡi, I come*.
aḡlum, aḡle, aḡlo, aḡlen, and
elum, ele, elo, elen.
 The second set of forms is a little more colloquial than the first.
- (f) *-ṭa* is added to numerals when they denote the hours of the day.
tiṇṭa or tiṇṭar ḡomṣe, three o'clock.
- (g) The 3rd person common *hṣe* (lit. *it becomes*) and *cṣe* (lit. *it moves*) are used idiomatically to mean *it's all right*. So also *hṣbe, colbe, it'll be all right, it'll do; nṣe, it isn't all right, it won't do.*

EXERCISE X(b).

1. Isn't this your (*h*) pen? 2. Haven't you (*h*) a pen? 3. This girl isn't more than five years old. 4. We shall all come away at once.
5. Why didn't you buy this pen? 6. I have no money in my hand.
7. Why don't you take the pen in your hand? 8. There are no *licu* trees in this garden. 9. I'm not going to bathe to-morrow morning.
10. Doesn't he know your (*h*) mother? 11. Has he (*h*) a book? No;

he hasn't. 12. There are lots of mango trees in that garden. 13. How many pice shall I (we) get? 14. Shan't I (we) get more than eleven pice? 15. Didn't you tell him (*h*)? 16. My father doesn't know (*h*) you (*h*). 17. Do you (*h*) remember all this? 18. No, I don't remember anything about this. 19. Why didn't you (*pl.*) go into the garden and sit down? 20. I haven't a book like that.

For the Bengali translation of these sentences see Exercise X(a) on page 40.

EXERCISE XI(a).

1. tini bikale efecen kænō? 2. tini jokale afenzi kænō? 3. tini ki jokale afenzi? hã, efecen bôî ki. 4. tini naki kal jokale afben? 5. apni tar age efecen. 6. tini ki afenzi? 7. je bişœ apni ki korecen? kicui korini. 8. uni ki apnar grame gæcen? 9. tãra er kace to kicu jonenzi, tomari kace şob funecen. 10. apnar natike ki şonge kore enecen? na moşãe, anini. 11. apnara amar pore rōna hōecen kænō? 12. apni ki erokom kicu funecen? 13. ini ki can korecen? na, korenzi. 14. o nie eke bokben kænō? 15. apnara eguli kinecen na oguli kinecen? 16. apnar kace tini koto pœşa peecen? 17. amar kace to kicu panzi. 18. apni amakei eşob boleecen kænō? ete amar ki? 19. hori ramer şonge cole gæcen. 20. tini bōiguli bã hate niecen kænō?

For the English translation of these sentences see Exercise XI(b) on page 48.

LESSON XV.

SOUNDS AND SYMBOLS.

The Consonant d.

The voiced form of t. Like t it is a true dental. The tongue *must* touch the teeth and not merely the gums. Distinguish d carefully from (1) the English *d* in *did*, (2) the English *th* in *though*.

PHONETIC DRILL XV.

1. *Syllables.* da, di, du, do, de, dœ, dœ, dã, dẽ, dõ, ad, id, ud, od, ed, ɔd, æd, œd, ăd, ěd, ȳd.

2. *Words.* dada, didi, dud, du, dan, din, dena, dāo, dam, dara, dur, oder, eder, ěder, ȳder, daş, doş, doş, deş, dubar, dobo, debar, dāt, dag, dol, døl, dik, dut, nodi, mudi, rādbo, şod, bad, bod, bād, cād.

SENTENCE DRILL XV.

- | | | |
|--|--|--|
| 1. Je tomader koto
taka diece? tin
taka diece, na
car taka diece? | He you (<i>pl.</i>)-to how-
many rupee has-
given? Three rupee
has-given, or four
rupee has-given? | How much did he give
you (<i>pl.</i>)? Was it
three rupees, or four? |
| 2. a; amader do; taka
diece; kal aro jat
taka debe bolece. | To-day us-to ten rupee
he-has-given; to-
morrow more seven
rupee he-will-give he-
has-said. | He has given us ten
rupees to-day and
has promised that
he'll give us seven
rupees more to-
morrow. |
| 3. tomrai naki tader
e boiguli dieco?

hã, dieci; tate ki? | You (<i>pl.</i>) or-what them
these books have-
given?
Yes, we-have-given;
that-in what? | So it was you (<i>pl.</i>) who
gave them these
books was it?
Yes, it was; what of
that? |
| 4. amra ækhono oder
kicu diini, kintu
kal du taka kore
dobo. | We now-too them any-
thing give-not (<i>p</i>),
but to-morrow two
rupee having-done
we-will-give. | We haven't given them
anything so far, but
we're going to give
them two rupees
each to-morrow. |
| 5. a; anar befi
dobona.

na, mo;fã ta
ho;bona; ægaro
anar ko;me
becbona. | Eight anna-of more I-
will-give-not.

No, sir, that will-not-
occur; eleven anna-
of less-at I-will-sell-
not. | I'm not going to pay
more than eight
annas.
No, sir, that won't do;
I won't sell it for less
than eleven annas. |
| 6. e;ob jini; na taka
a; ana die
kineci. | This-all thing nine ru-
pee eight anna hav-
ing-given I-have-
bought. | I paid nine rupees
eight annas for all
these things. |
| 7. tomra ko; fer caul
kineco?

baro fer kineci. | You (<i>pl.</i>) how many
seer rice have-
bought?
Twelve seer we-have
bought. | How many seers of
rice have you
bought?
Twelve seers. |
| 8. aro pa;c fer na kinle
colbona. | More five seer not if-
buying it-will-move-
not. | We can't manage with-
out buying five seers
more. |

- kintu. mośāe. But, sir, our hand-in But, sir, you know, we
amader hate je that more piece-is-not haven't any more
ar pōśa nā. We-shall-buy what money on us. How
kinbo ki kore? having-does? are we to buy it?
9. tara tomader kace They your (pl.) neigh- How much did they get:
koto pence? bour-hood-in how- from you (pl.)?
much have-got?
- amader kace to Our neighbour-hood-in They got nothing at all
kicu pāni. at-any-rate anything- from us.
at-all they-got-not
(f).
10. tini oter car jake He (f) them four rupee He (f) has given them
kore diccen; ar having-made has- four rupees each, not
ēji pōśao given; more one piece a single piece more.
denni. even gives-not (f).

SUBSTITUTION TABLE XIV.

aro khañ	—
ake bolben	na
ekhuni jaa	
kicu neben	
a; afun	
ejob kinben	
amake bolun	
ejob khaben	
can korun	
gan sunben	
a;ben	
jombar jaben	
job nin	
can korben	
ojob kinun	
gan sunun	

This table provides for the formation of 32 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIII.

- (a) There are two forms of the 2nd person common of the imperative, a present form and a future form. The present imperative (e.g. bolo, rekho, lekho) gives a command that is to be obeyed at once.

The future imperative (e.g. bolo, rekho, lekho) gives a command that is to be obeyed at some future time.

- (b) The present imperative 2nd person common has the same form as the present indicative 2nd person common.
- (c) The future imperative 2nd person common also ends in *o*, but the vowel of the stem is changed, *o* becoming *o*, *a* becoming *e*, *e* becoming *i*, *o* becoming *u*.

<i>Present Imperative 2c.¹</i>	<i>Future Imperative 2c.¹</i>
bolo	bolo
koro	koro
boko	boko
colo	colo
rakho	rekho
ano	eno
mano	meno
namo	nemo
maro	mero
gāo	geo
pāo	peo
lekho	likho
keno	kino
fono	funo
foo	fuo

- (d) Certain irregularities should, however, be noted:

<i>Present Imperative 2c.</i>	<i>Future Imperative 2c.</i>
bofo	bofo
efo	efo
nāo	nio
hōo	hōeo

- (e) *na* added to a *present* imperative means *won't you?* and so adds emphasis to the command, and may generally be translated *do*;
nāona, take it, do.
- na* added to a *future* imperative makes it a prohibition:
niona, don't take it.

¹ From this point the following abbreviations will be used:

1 = 1st person.
 2c = 2nd person common.
 2h = 2nd person honorific.
 3c = 3rd person common.
 3h = 3rd person honorific.

- (f) In the case of *eṣo* and *boṣo*, which have only one form for both the present and future imperative *zc*, one can only tell from the intonation or the context whether an emphatic command or a prohibition is meant by *eṣona* or *boṣona*.
- (g) *-khana* added to certain nouns has much the same force as the English definite article.
bōikhana, *the book*.
-khana may also be added to numerals; *tinkhana bōi*, *three books*.

EXERCISE XI(b).

1. Why has he (*h*) come in the afternoon? 2. Why didn't he (*h*) come in the morning? 3. Didn't he (*h*) come in the morning? Yes, of course he did. 4. So he (*h*) is coming to-morrow morning, is he? 5. You (*h*) have got here before him. 6. Hasn't he (*h*) got here? 7. What have you (*h*) done about that? I've done nothing at all. 8. Has he (*h*) gone to your village? 9. They (*h*) have heard nothing from *him*; it is from you that they've (*h*) heard it all. 10. Have you (*h*) brought your grandson with you? No, sir, I haven't. 11. Why did you (*h. pl.*) start after me? 12. Have you (*h*) heard anything of this sort? 13. Has he (*h*) bathed? No, he hasn't. 14. Why should you (*h*) scold him about that? 15. Have you (*h. pl.*) bought these or those? 16. How many pice has he (*h*) got from you (*h*)? 17. He hasn't got (*h*) anything from *me*. 18. Why have you (*h*) told *me* all this? What is it to me? 19. Hari has gone (*h*) away with Rām. 20. Why did he (*h*) take the books in his left hand?

For the Bengali translation of these sentences see Exercise XI(a) on page 44.

EXERCISE XII(a).

1. *amra ægaroṭar age ele ki hōbena?* 2. *tomra na eleo ṭaka pabe.* 3. *tini amar opor coṭe uṭle ami cole aṣbo.* 4. *ōra eṣob funle ki korbe?* 5. *apnara pācṭar somṁe ele amake paben.* 6. *tumi bōiguli nileo hōe, na nileo hōe.* 7. *uni e baṭala na kinle nōe.* 8. *ora coṭe uṭle 'ki hobe? tate kicu hobe na.* 9. *tara bōiguli na kinle amra ṭaka pabona.* 10. *ami na geleo ki colbena?* 11. *ini ṭaka na pele nōe.* 12. *ma meeke bokleo je jonena.* 13. *je ṣkale na ele bikale aṣbe.* 14. *apni na ele amar onek koṣṭo hobe.* 15. *apni e tin ṭaka pele ki hobe? hāe, æk rokomi hobe.* 16. *tāra kicu na bolre amra ki korbo?* 17. *ami tinṭar age na ele baba amāe koto bokben.* 18. *ami eṣob kolre koto ṭaka pabo?* 19. *ṭaka na pele ki tumi kicu korbe na?* 20. *ṭaka peleo korbo, na peleo korbo.*

For the English translation of these sentences see Exercise XII(b) on page 51.

LESSON XVI.

SOUNDS AND SYMBOLS.

The Consonant ch.

The same tongue position as for c, but with a following aspiration which should be made as fully voiced as possible. *ch* is seldom found in colloquial Bengali except at the beginning of a word, though there are many cases where in careful formal speech medial *ch* is used. Thus *ace*, *there is*, *there are*, is written in Bengali characters as if it were pronounced *ache*, and in careful and formal speech it is often so pronounced; but in colloquial speech the aspirate is generally dropped.

PHONETIC DRILL XVI.

- Syllables.* ca, cha, ci, chi, cu, chu, co, cho, ce, che, cɔ, chɔ, cæ, chæ, chǣ, cǎ, chǎ, cē, chē, cō, chō.
- Words.* chana, can, chobi, cabi, chilo, cil, chagol, churi, curi, chele, cela, chata.

SENTENCE DRILL XVI.

- | | | |
|--|--|--|
| 1. apni ki pāc̣tar
soṃe fekhane
chilen? | You (<i>h</i>) [?] five-of time-
at there were? | Were you (<i>h</i>) there at
five o'clock? |
| na, ṭkhon ekhane
chilum. | No, then here I-was. | No, I was here then. |
| 2. je f̣okale ekhane
chilo, kintu
ækhon nē. | He morning-in here
was, but now is-not. | He was here in the
morning, but he isn't
here now. |
| 3. apnara dujonei ki
oder f̣onge bofe
chilenxa? | You (<i>h</i> . <i>pl.</i>) both [?]
their company-in
having-sat-down
were-not? | Weren't you (<i>h</i>) both
sitting with them? |
| hǣ, chilum. | Yes, we-were. | Yes, we were. |
| 4. amra j̣itlum; ora
halo, amader
f̣onge pal:ona je. | We won; they lost; our-
company-in they-
could-not that. | We've won; they've
lost. You see, they
were no match for us. |
| 5. kader hate f̣aka
dilen?
oder hate dilum. | Whose (<i>pl.</i>) hand-in
rupee you-gave (<i>h</i>)?
Their hand-in I-gave. | To whom did you pay
(<i>h</i>) the money.
To them. |
| 6. oi je choṭa baylo.
na, choṭa bayte
ækhono onek
baki. | There that six sounded.
No, six to-sound still
much left. | Why, there's six o'clock
striking.
No, it's a long way off
six yet. |

7. o amāe duækt̃a He me two-one picture He showed me one or
chobi dekhie having-shown gave, two pictures, but I
dilo, kintu but any-one my lik- didn't care for any
konoṭa amar ing became-not. of them.
pochondo
holona.
8. tar duṭi chele ar Him-of two son and He had two sons and
tinti mee chilo, three daughter were, three daughters,
na? no? hadn't he?
9. tar hateækt̃a churi His hand-in a knife was; He had a knife in his
chilo; ar ki ki more what what was hand; I couldn't see
chilo ami dekte I to-see get-not (p). what else he had.
pāini.
10. cheleṭi khub choṭo, Boy-the very little, girl- The boy is very little,
meeṭi choṭo, the-too little, but and the girl is little
kintu cheleṭir boy-the-of like little too, but not so little
moton choṭo na. not. as the boy.

SUBSTITUTION TABLE XV.

je	—	amader	dɔʃ	ʈaka	—	diece
e	ki	tomader	æk	pœʃa	kore	dæeni
o	naki	apnader	car	ʃer caul		dæe
tara	to	tader	ʃat	ana		dæena
era		e meeder	baro			debe
ora		oder	tin			debena
		ēder	pāc			debe bolece
		eder	no			dilo
		ōder	aṭ			dilona
		tāder	du			
			ægaro			

This table provides for the formation of 190,080 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIV.

- (a) The imperative 2h, like the imperative 2c, has two forms present and future.
- (b) The present imperative 2h is formed by adding -un to the stem if it ends in a consonant, and by adding -n if the stem ends in a vowel; e.g. bofun, nin.
- (c) The future imperative 2h is the same in form as the future indicative 2h; e.g. boʃben, neben.

(d) Honorific imperative forms, 2nd person:

<i>Present Imperative.</i>	<i>Future Imperative.</i>
bojun	bojben
bolun	bolben
jan	jaben
khan	khaben
janan	janaben
nin	neben
ajun	ajben
kinun	kinben
korun	korben
hon	haben
bokun	bokben
junun	junben
anun	anben
gan	gaben
likhun	likben

(e) na added to the present imperative zh adds emphasis. na added to the future imperative zh changes a command into a prohibition.

khania, *do eat.*

khabenia, *don't eat.*

EXERCISE XII(b).

1. Won't it be all right if we get here before eleven? 2. You (*pl.*) will get paid, even if you don't come. 3. I shall come away, if he (*h*) gets angry with me. 4. What'll you do, if they (*h*) hear all this? 5. If you (*pl. h*) come at five o'clock you'll find me. 6. It doesn't matter whether you take the books or not. 7. He (*h*) simply must buy this bungalow. 8. What's the good of their getting angry? That won't make any difference at all. 9. We shan't get the money, unless they buy the books. 10. Does it matter, if I don't go? 11. It won't do for him (*h*) not to get paid. 12. Even if the mother scolds her daughter, she doesn't pay any attention. 13. If he doesn't come in the morning, he'll come in the afternoon. 14. I shall be put to great trouble, if you (*h*) don't come. 15. Will it do if you (*h*) get these three rupees? Yes, after a fashion. 16. What shall we do, if they (*h*) don't say anything? 17. If I don't get there before three, my father will (*h*) give me such a scolding. 18. How much money shall I get, if I do all this? 19. Won't you do anything, unless you get paid? 20. I'll do it, whether I get paid or not.

For the Bengali translation of these sentences see Exercise XII(a) on page 48.

EXERCISE XIII(a).

1. Je aſle take eſab bolo. 2. ekhuni lekhona. 3. e bôiguli hate nâo.
4. ækhon e gan geona, pore geo. 5. ekhuni kârona. 6. take bolona.
7. ekhane boſona, okhane boſo. 8. tara ſombar aſleo amar kace nieſona.
9. Je tomake kicu bol:e ſuno. 10. ækhon boſo; ektu pore can koro.
11. nemona. 12. ſerokom gan geona. 13. namona. 14. kal tomar babake eſab bolo.
15. ta hole omni cole eſo. 16. oke merona. 17. ſerokom likhona, erokom lekhona.
18. Je bôiguli anle nio. 19. amake ſab bolona.
20. tumi kal ſaka pele tar hiſab likhe amar kace nieſo.

For the English translation of these sentences see Exercise XIII(b) on page 55.

LESSON XVII.

SOUNDS AND SYMBOLS.

The Consonant t.

This is a lengthened *t*. In pronouncing the unlengthened *t* the tip of the tongue touches the teeth in practically the same position as for the English *th* in *think*, but close enough to the upper teeth to prevent that audible escape of breath between the tongue and the teeth which is characteristic of the English *th*. The lengthened *t* is pronounced by maintaining this position a little longer than usual; during the interval no sound is heard. Perhaps the best practical direction for English people is to tell them to bite their tongue (not too hard) for *t*, and to keep on biting it a little longer for *t*.

The Combination th.

A *t* with an aspiration immediately following. The aspiration should be as fully voiced as is possible after a voiceless consonant. The *th* may occur not only at the beginning of a stressed syllable, but also at the beginning of an unstressed syllable; it is in this latter position that English people are most tempted to neglect the aspiration.

PHONETIC DRILL XVII.

1. ata, atra, 'atha, tha, iti, iti, 'ithi, thi, utu, utu, 'uthu, thu, oto, oto, 'otho, tho, ete, ete, 'ethe, the, ota, ota, 'otha, tha, attha, ithe.
2. *Words.* kotte, matte, kotro, 'kotha, 'kotha, kôta, 'betha, ſoti, mithe, thakte, theke.

SENTENCE DRILL XVII.

1. amra joto ceſta
kori na kâno
ſeta kâkhono
kotte parbona.

We how-much endeav-
our make not why
that ever to-do shall-
be-able-not.

We shall never be able
to do that, no mat-
ter how hard we try.

- | | | |
|---|--|---|
| 2. tini ekhane afte
can'a kãeno?
ta ami bolte
parina. | He (<i>h</i>) here to-come
wants-not why?
That I to-say can-not. | Why doesn't he want
to come here?
I can't say. |
| 3. tar hate ðaka
chilona bole je
oða kinte raji
holona. | His hand-in rupee was-
not having-said he
that to-buy willing
became-not. | He wouldn't consent to
buy that, as he
hadn't any money
on him. |
| 4. ami bayla janina
boðe, kintu ðikte
khub ceðta
korbo. | I Bengali know-not it-
is-true, but to-learn
much effort I-will-
make. | I don't know Bengali
it's true, but I'm
going to try hard to
learn it. |
| 5. ora kace chilona
tãie kothaða
junte paëni. | They near were-not so
this word to-hear
they-get-not (<i>ð</i>). | They didn't hear this,
as they were not
near by. |
| 6. eða mithe kotha
bõie to nãe.
mithe kotha
bolbe kãeno?
jotie kotha
bolona. | This false word except
at-any-rate is-not.
False word you-will-
say why? True word
say-not. | This is nothing but
lies. Why should
you tell lies? Tell
the truth, do. |
| 7. oder ekhane
thakte boloni
kãeno? thakle
oder jãge
amaro kotha
hote patro. | Them here to-stay you-
tell-not (<i>ð</i>) why? If-
staying them with
me-of-too word to-
occur would-have-
been-able. | Why didn't you tell
them to stay here?
If they'd stayed, I
could have had a talk
with them too. |
| 8. tomra oke marbe
kãeno?
o je amader matre
ejece.
jotie na ki? | You (<i>pl.</i>) him will-hit
why?
He that us to-hit has-
come.
True or what? | Why should you (<i>pl.</i>)
hit him?
Why, he came to hit
us!
Really? |
| 9. amar je bõikhana
kothãe dekte
peeco?
ami to kothao
dekte pãini. | My that book where to-
see you-have-got?

I at-any-rate anywhere
to-see get-not (<i>ð</i>). | Where did you see that
book of mine?

I haven't seen it any-
where. |
| 10. ami ekhanei boðte
cã; ar kauke
ekhane boðte
diona. | I <i>here</i> to-sit want; else
anybody-to here to-
sit give-not. | This is where I want to
sit; don't let anyone
else sit here. |

SUBSTITUTION TABLE XVI.

ami	jombar	æktar	jomœ	ekthane	chilum
amra	fukrobar	fattar	age	okthane	bofe chilum
amra dujonei	kal	tintar	pore	bagane	gie boflum
amra jokole	aṣ	ægaroṭar		bagalāe	gie bojbo
—	—	pāṭtar			gelum
		choṭtar			cole gelum
		noṭtar			ṣabo
		aṭtar			ṣāini
		doṭtar			geci
		carṭtar			
		baroṭtar			
		duṭtar			

This table provides for the formation of 32,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XV.

- (a) The ending -eci is the sign of the 1c present perfect; e.g. dieci, kineci. Other forms not found in the sentences:

efeci, koreci, nieci, hōēcī, gecī (*I've gone*), geeci (*I've sung*), bokeci, funeci, ṣeneci, peeci, boleci, meneci, nemeci, bojeci, fueci, mereci, likheci, cineci, coleci, coṭeci, kheeci, eneci, ṣanieci (*I've informed, told*).

- (b) The ending -eco is the sign of the 2c pres. pf.; e.g. dieco, kineco.

For other forms not found in the sentences substitute final -o for final -i in the forms in (a).

- (c) The ending -ece is the sign of the 3c pres. pf.; e.g. diece, bolece, peece.

For other forms not found in the sentences substitute final -e for final -i in the forms in (a).

- (d) na is never added to a pres.-pf. The negative of the pres. pf. is formed by adding ni to the corresponding form of the pres.

- (e) Present perfect of the verb ana,¹ to fetch.

	Affirmative.	Negative.
I.	eneci	anini
2c.	eneco	anoni
3c.	enece	aneni
2, 3h.	enecen	anenri

¹ Verbs are always quoted in the form of the verbal noun which in most verbs ends in a; thus kora, to do.

(f) The ending -der is the sign of the gen. or obj. pl. of nouns and pronouns denoting animate beings; e.g.

tomader, amader, tader, oder.

Other forms not found in the sentences:

meeder, apnader, tãder, õder, êder, eder.

One can only tell from the context or the circumstances whether a gen. or an obj. pl. is meant. Thus *je amader ÷aka diece* may mean either, *He has given us money* or *He has given our money*.

EXERCISE XIII(b).

1. If he comes, tell him all this. 2. Write it at once, do. 3. Take these books in your hand. 4. Don't sing this song now; sing it later on. 5. Do do it at once. 6. Don't tell him. 7. Don't sit here; sit there. 8. Even if they come on Monday, don't bring them to me. 9. If he says anything to you, listen to it. 10. Sit down now; have your bath presently. 11. Don't get down. 12. Don't sing that sort of song. 13. Get down, do. 14. Tell your father all this to-morrow. 15. Come away at once in that case. 16. Don't hit him. 17. Don't write like that, do write like this. 18. If he fetches the books, take them. 19. Do tell me everything. 20. If you get the money to-morrow, make out an account of it and bring it to me.

For the Bengali translation of these sentences see Exercise XIII(a) on page 52.

EXERCISE XIV(a).

1. aÿ aÿbenia; kal apnar babar ÷orge aÿben. 2. ÷ununia, ami apnake ÷ob bolbo. 3. meeke bokbenia. 4. e÷ob nie ÷an. 5. ÷ombar ÷ekhane khabenia; ekhane khaben. 6. amar opor co÷e uÿbenia. 7. ÷ob ninia. 8. ÷ekhane giei khaben. 9. onugro kore kal tar kace ÷aben. 10. ÷ekhane gie amãe likhe ÷ob ÷anaben. 11. ekhuni aÿun. 12. take er kicu bolbenia. 13. tini ele ÷okole uÿben. 14. ÷iniÿguli okhane rakbenia; ekhane rakhun. 15. amãe bolunia, apni ki eguli kinben, na ami kinbo. 16. aÿ er kicu nin, kal ar ÷ob neben. 17. ÷e÷ob ÷unbenia. 18. ÷aka ekhuni niaÿunra. 19. ta mone korbenia. 20. ar ekÿu khan.

For the English translation of these sentences see Exercise XIV(b) on page 58.

LESSON XVIII.

SOUNDS AND SYMBOLS.

The Consonant cɔ.

c is really a compound consonant consisting of a plosive and an immediately following sibilant. When c is lengthened the tongue remains a little longer than usual in the position for the plosive before the sibilant part of the sound is begun. Something very similar to a cɔ is heard in the English "What cheek!" In this case, however, the tip of the tongue touches the upper gums, whereas in pronouncing the Bengali cɔ the tip of the tongue is behind the *lower* teeth, and the contact with the gums is on a point a good deal further back on the tongue.

PHONETIC DRILL XVIII.

aca, acɔa, ica, icɔa, ŋicu, ucɔo, koco, kocɔo, eci, ecɔi, ɔcɔ, ɔcɔo, khaci, khacɔi, jaci, jacɔi, bolce, bolcɔe, hoco, hocɔo, dice, dicɔe, kace, kacɔe, mace, macɔe.

SENTENCE DRILL XVIII.

- | | | |
|--|---|---|
| 1. apni kon dig die
jacɔen. | You (<i>h</i>) which direction
having-given are-
going? | Which way are you (<i>h</i>)
going? |
| e dig die jacɔi. | This way having-given
I-am-going. | I'm going this way. |
| 2. tomra ki khacɔo? | You (<i>pl.</i>) what are-
eating? | What are you (<i>pl.</i>)
eating? |
| kiɔui khacɔina,
amader khāoa
dāoa hōee
gacɔe. | Anything-at-all we-are-
eating-not, our eat-
ing etc. having-
occurred has-gone. | We aren't eating any-
thing at all; we've
finished our meal. |
| 3. tini ki tai bolcɔen? | He (<i>h</i>) [<i>?</i>] <i>that</i> is-saying? | Is that what he's (<i>h</i>)
saying? |
| hāe, ageo boleɔen,
ækhono bolcɔen. | Yes, before-too he-has-
said (<i>h</i>), now-too he-
is-saying (<i>h</i>). | Yes, he said (<i>h</i>) so
before, and he's still
saying (<i>h</i>) so. |
| 4. dækho, okhane ki
hocɔe? | See, there what is-oc-
curring? | Look, what's happen-
ing over there? |
| ami dekɔe pacɔina
ki hocɔe. | I to-see am-getting-not
what is-occurring. | I can't see what's
happening. |
| 5. apnara ki baɔla
fikcɔen? | You (<i>h. pl.</i>) [<i>?</i>] Bengali
are-learning? | Are you (<i>h. pl.</i>) learn-
ing Bengali? |
| hāe, ponro din
theke fikci. | Yes, fifteen day from
we-are-learning. | Yes, we've been learn-
ing it for a fortnight. |

6. golmal korona ; Noise make-not; I song Don't make a noise;
ami gan funci. am-listening-to. You I'm listening to the
tomra æto (pl.) so-much noise singing. You (pl.)
golmal kocro are-making that are making such a
je gan motēi song at-all hearing noise that it's quite
jona jacena. is-going-not. impossible to hear
the song.
7. tomar kæmon You-of how it-is- How are you getting
colcæ? moving? on?
bej colcre. Fine it-is-moving. Fine.
8. tumi ki tai kocro? You [?] *that* are-doing? Is that what you are
doing?
ami to kocina, I at-any-rate am-doing- I'm not doing it, it's
oi kocre. not, *he* is-doing. he who's doing it.
9. acia apni bofun ; All-right, you (*h*) sit- All right, you (*h*) sit
apni ja ceecen down, you (*h*) what down. I'll let you
ta ekhuni dici. have-asked-for that have what you have
asked for at once.
10. je ejob likce. He this-all is-writing. He's writing all this.
je ejob likhe He this-all having- He's taking all this
nicre. written is-taking. down in writing (for
his own benefit).
- je ejob likhe He this-all having- He's writing all this
dicre. written is-giving. down (for some one
else's benefit).

SUBSTITUTION TABLE XVII.

tini	bagla fikte	cana
tāra	e bōikhana becte	parenri
apnara	caul kinte	parbenra
ēra	amader bolte	aʃben
apni	kotha bolte	jaben
ōra	gan funte	den
uni	ʃaka dite	diecen
ini	khete	elenra
tomar baba	ʃaka nite	palæn
amar jami	kicu dekte	perecen
		raji hōēcēn
		dibenra
		aʃenri
		ceʃta korecen

This table provides for the formation of 1,400 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVI.

(a) The verb *aca*, to be, be present, exist.

	<i>Present affirmative.</i>	<i>Present negative.</i>	<i>Past affirmative.</i>	<i>Past negative.</i>
1.	aci	nēi	chilum	chilumna
2c.	aco	nēi	chile	chilena
3c.	ace	nēi	chilo	chilona
2, 3h.	acen	nēi	chilen	chilena

These are the only forms of this verb used in modern Bengali.

- (b) *I have*, amar ace. *I haven't*, amar nēi.
I had, amar chilo. *I hadn't*, amar chilona.
- (c) The verb *boja* means to take one's seat, to sit down, and not to sit in the sense of to be seated.
ami boji, *I sit down* (i.e. take my seat).
ami boje aci, *I am sitting* (lit. having taken my seat, I am).
ami boje chilum, *I was sitting* (lit. having taken my seat, I was).
- (d) The particles *-ti* and *-ta* attached to nouns have the force of a definite article; *cheleṭi*, the boy, *meetṭi*, the girl. Compare the use of *-khana* (Lesson XIII).
- (e) *-ti* and *-ta* and *-khana* may be added to numerals which qualify a following noun; e.g. *ækṭa churi*, *duṭi chele*, *tinkhana bôl*.

EXERCISE XIV(b).

[Use the honorific imperative throughout this Exercise.]

1. Don't come to-day; come with your father to-morrow. 2. Listen do; I'll tell you everything. 3. Don't scold the girl. 4. Take these things away. 5. Don't have your meal there on Monday; have it here. 6. Don't get angry with me. 7. Do take it all. 8. Don't have your meal till you get there. 9. Please go to him to-morrow. 10. When you get there, write and let me know everything. 11. Come at once. 12. Don't tell him anything of this. 13. All of you get up when he (*h*) comes. 14. Don't put the things there; put them here. 15. Do tell me, are you going to buy these things, or shall I buy them? 16. Take some of it to-day, and take the rest to-morrow. 17. Don't pay any attention to all that. 18. Do bring the money at once. 19. Don't think that. 20. Have a little more.

For the Bengali translation of these sentences see Exercise XIV(a) on page 55.

EXERCISE XV(a).

1. tini ki ækhono apnader kicu deni? 2. na,¹ tini dɔʃ ʈaka nɔ ana tin pœʃa amader diecen. 3. ami aʃ ʃer caul bececi. 4. tumi ki ægaro anar beʃi die kineco? 5. amader ekʃi pœʃao nei. 6. ami ki ʃat ʈakar kɔme beco? 7. tader kace ki peeco? 8. ækhono kicu pāini kintu amader bolece kal baro ʈaka pabo. 9. amra oder du pœʃa kore dieci. 10. tara e biʃœ tomader ki bolece? 11. tader dāoni kæno? 12. tumi amader age efeco. 13. tader ar pœʃa nei. 14. kara tomader ʃonge efeco? 15. ami tader kace kicu ʃunini. 16. tara car ʈaka baro ana die kinece. 17. ʃe grame gie tader bolece. 18. oder baba naki kal aʃbenia? 19. ʃe tader ægaro ʈakar beʃi dæeni. 20. ʃe ki e biʃœ amader bokbe?

For the English translation of these sentences see Exercise XV(b) on page 62.

LESSON XIX.

SOUNDS AND SYMBOLS.

The Consonant s.

This consonant never occurs by itself in Bengali, but only with a following t, n, r, and sometimes, though less seldom, with a following l or p. It is like the English s, but with the tip of the tongue a little nearer the upper teeth.

PHONETIC DRILL XIX.

aʃte, aʃte, aste, aʃto, aʃto, asto, bæsto, stri, ʃastro, rasta, srirampur, dostur, bōndobosto, bisram, ʃosta, snan, ɔʃil, ɔsto, ʃomosto, bastobik.

SENTENCE DRILL XIX.

- | | | |
|---|---|---|
| 1. tomar aste aste
kɔtha bolte
hɔbe; na hole
ami kicui buyte
parbona. | You-of slowly slowly
word to-say it-will-
become; not if-occur-
ring I anything-at-
all to-understand
shall-be-able-not. | You'll have to speak
slowly, or else I
shan't be able to
understand at all. |
| 2. bæsto hote hɔbena;
bæsto hole kajta
moʃei kotre
parbena. | Flustered to-become it-
will-become-not;
flustered if-becoming
work-the at-all to-do
you-will-be-able-not. | You mustn't get flus-
tered; if you do, you
won't be able to do
the work at all. |

¹ This means "It is not correct to say that he has not given anything." Translate therefore, into English as "Yes" rather than "No."

- | | | |
|--|--|---|
| 3. tar strike jōge
kore ante
hōēce; je
jōge na ele
hotona. | His wife (<i>obj.</i>) with
having-made to-
fetch it-has-become;
she with not if-com-
ing it-would-have-
occurred-not. | He has had to bring
his wife with him it
wouldn't have done
for her not to come
with him. |
| 4. jastrer kōtha jōb
jōmāe mante
hōē, kāmōn?
mante hōē bōi
ki. | Scripture-of word all
time-at to-observe it-
becomes, how?
To-observe it-becomes
except what. | One ought always to
obey the scriptures,
oughtn't one?
Of course one ought. |
| 5. tar e rasta die afte
holo; o rasta die
ele nana rākom
kōjto hoto. | Him-of this road along
to come it-became;
that road along if-
coming various kind
inconvenience would-
have-occurred. | He had to come by
this road; he would
have had all sorts
of trouble if he'd
come by that road. |
| 6. ækhon apnar jōge
e biḡāe kōtha
hote parbena;
amar ekhuni
srirampure
jete hocie. | Now you(<i>i</i>)-of with
this matter-on word
to-occur will-be-able-
not; me-of at-once
Serampore to-go it-
is-becoming. | I shan't be able to talk
with you (<i>i</i>) about
this now. I have to
go immediately to
Serampore. |
| 7. chi chi! æmon
kōtha ki mukhe
ante ace? | Fie, fie! such word [<i>?</i>]
mouth-to to-fetch it
is? | Shame on you! Is it
permissible to take
such words on one's
lips? |
| 8. erākom kharap
dostur mante
nēi. | This-kind bad custom
to-observe it-is-not. | One mustn't observe a
bad custom like this. |
| 9. tomar er bōndo-
bosto kotie hole,
age ekṭu bisram
kotie hōbe. | You-of this-of arrange-
ment to-do if-becom-
ing, before a-little
rest to-do it-will-
become. | If you have to make
arrangements for
this, you must have
a little rest first. |
| 10. e jo'mosto jinif
amar bastobik
khub jōstāe
kinte hōbe;
jōstāe na pāoa
gele moṭei
kinte hōbena. | This all thing me-of
really very cheaply
to-buy it-will-be-
come; cheaply not
getting if-going at-
all to-buy it-will-
become-not. | I shall really have to
buy all these things
very cheap. If they
can't be got cheap,
I mustn't buy them
at all. |

SUBSTITUTION TABLE XVIII.

tomra	ki	—	khacro	—
tumi	—	kicu	khabe	na
—		tai	kocro	
		eṭa	kolte	
		oṭa	likhe nicro	
		ṣeṭa	niaṣco	
		eṣob	nie ṣacro	
		oṣob	ṣikco	
		ṣeṣob	ancro	
		ṣob	anle	
			ṣuncro	
			bolcro	
			kinacro	
			nebe	
			dicro	
			debe	

This table provides for the formation of 1,920 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVII.

- (a) The ending -te is the sign of the infinitive; e.g.

afte, bolte, kinte, ṣikte, ṣunte, thakte, hote, dekhte, boṣte.

When the stem ends in r the r is assimilated to the following t of the infinitive, and rt becomes tṛ.

kṛre, kotṛe, mṛre, matṛe.

Other forms not found in the sentences:

nite, ṣete (*go*), bokte, ante, pete (*get*), mante, namte, likte, cinte, colte, coṣte, khete, ṣanaṭe, dite, becte, baṣte, dekhate, ṣante.

- (b) An infinitive followed by some form of the verb dāoa, *to give*, denotes permission.

ami take afte dieci, *I have let him come.*

take boṣte dāo, *Let him sit down.*

ṣe amake boṁkhana dekhte dāeni, *He didn't let me see the book.*

- (c) -ṭa attached to the adjectives, e, o, ṣe, forms neuter pronouns.

- (d) -khana, -ṭa or -ṭi may also be attached to a noun which is preceded by a demonstrative adjective; e.g.

ṣe boṁkhana, *that book*; e kaṣṭa, *this work*.

EXERCISE XV(b).

1. Hasn't he (*h*) given you (*h*, *pl*) anything yet? 2. Yes, he (*h*) has given us ten rupees, nine annas, three pice. 3. I have sold eight seers of rice. 4. Have you given more than eleven annas for it? 5. We haven't so much as a pice. 6. Shall I sell it for less than seven rupees? 7. What have you got from them? 8. We haven't got anything yet, but they've told us we are to get twelve rupees to-morrow. 9. We've given them two pice each. 10. What have they told you (*pl*) about this? 11. Why haven't you given it to them? 12. You've got here before us. 13. They've no more money. 14. Who have come with you (*pl*)? 15. I have heard nothing from them (*h*). 16. They've bought it for four rupees, twelve annas. 17. He's gone to the village and told them. 18. So I hear their father isn't coming (*h*) to-morrow? 19. He hasn't given them more than eleven rupees. 20. Will he *sell* us about this?

For the Bengali translation of these sentences see Exercise XV(a) on page 59.

EXERCISE XVI(a).

1. tumi ki kal ekhane chile? 2. tara ki jitle? tomra ki tader fonge pakena? 3. apni kader fonge bofe chilen? 4. tumi ki tomar je chobi amake dekhie debena? 5. fekhane ke ke chilo? 6. ækhono aya bajeni. 7. fekhane ke fer caul chilo? 8. barotar pore asle ki habe? 9. je ki bagane bofe chilona? 10. e bagala ki apnar pochondo hōena? 11. amader taka pōesa chilona. 12. ami jabo, tinio jaben. 13. e lekhaṭa or moton kharap na. 14. amar hate ki ki chilo? 15. fattar age asbena. 16. tækhon ami ekhane chilumna. 17. tar chele mee nēi. 18. amar hate taka dile colbe na. 19. tini kal tomader fonge chilen, na? 20. tomra dujonei ki fekhane chilena?

For the English translation of these sentences see Exercise XVI(b) on page 65.

LESSON XX.

SOUNDS AND SYMBOLS.

The Aspirated Consonant gh.

This is a *g* with a fully *voiced* *h* immediately following. English people, being in the habit of using voiceless *h* generally find difficulty in the combination *gh*, and tend either to unvoice the *g* and make it *k*, or else to insert a slight vowel between the *g* and the *h*.

PHONETIC DRILL XX.

1. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.
hag, hig, hug, hog, heg, hɔg, hæg.
2. agha, gha, ighi, ghi, ughu, ghu, ogho, gho, eghe, ghe, ɔghɔ, ghɔ, æghæ, ghæ.
3. ghɔr, ghɔre, ghaɪ, ghure, ghi, gham, gha, baghe, ghum.

SENTENCE DRILL XX.

- | | | |
|---|--|---|
| 1. o ghɔre ki keu ace?
na, keui na. | That room-in [ʔ] any-one is?
No, any-one-at-all not. | Is there anybody in that room?
No, nobody at all. |
| 2. ōra kalighaɪ hōēe
ghure eʃe thaken. | They (h) Kālīghāɪ hav-ing-become having-revolved having-come remain. | They (h) usually come round by way of Kālīghaɪ. |
| 3. ami roʃ æk ʃer ghi
kine thaki. | I daily one seer ghi hav-ing-bought remain. | I buy a seer of ghi a day. |
| 4. apni oʃɔb nie
matha gha-macɪn kænɔ? | You (h) that-all having-taken head are-causing-to-sweat why? | Why are you bothering your head about all that? |
| 5. gorute ghaf kheē
thake, kintu baghe maɲʃo
khæ. | Cow (loc.) grass hav-ing-eaten remains, but tiger (loc.) flesh eats. | Cows eat grass, but tigers eat flesh. |
| 6. tumi ki dekte
pacɔna o ghumie ace?
oke ʃagɔna. | You [ʔ] to-see are-getting-not he having-gone-to-sleep is? Him wake-not. | Don't you see, he's asleep? Don't wake him up. |
| 7. tomra ʃe rɔkom
kore thako kænɔ? | You (pl.) that kind hav-ing-done remain why? | Why do you (pl.) do that sort of thing? |
| 8. ghɔrer kaʃ ʃeʃ hole
pɔre amra boʃe
gɔlpo kore thaki. | House-of work end if-occurring after we having-sat-down talk having-done remain. | After the house work is finished we sit down and have a chat. |
| 9. apnara ki tāke e
kɔtha bolte can? | You (h. pl.) [ʔ] him (h) this word to-tell want? | Do you (h. pl.) want to tell him (h) this? |

10. doctor motion	Carton like sleep not	I get ill unless I get
ghum na hole	if occurring need	my usual sleep.
amar ajuk	illness having on-	
kōm thake.	cutted remain...	

SUBSTITUTION TABLE XIX.

tomader	ki	e kotha bātr	habe
amader	—	jekhane jete	horena
tader	—	ekhane thakte	hole
apnader	—	ekhane boste	hotena
ēder	—	bhram kore	debe
oder	—	er bondobasto kore	dine
cheleder	—	jaka die	dito
ūder	—	job dāre	dilena
meeder	—	bagla fike	kōeni
	—	e dig die after	dē
			kōena
			dēni
			kōene
			nēi
			ne

This table provides for the formation of 2,700 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XVIII.

- (a) The endings -ci, -co, -ce, -cen, are the sign of the present imperfect (*am doing*). These must be carefully distinguished from the endings -eci, -eco, -ece, -ecen, which are the sign of the present perfect (*have done*).
- ami afei, *I am coming*.
ami efeci, *I have come*.
- (b) If the verbal stem ends in a vowel or l or n, the c of the inflections of the pres. imperf. is lengthened.
- ami bolci, *I am saying*.
ami anci, *I am fetching*.
ami nici, *I am taking*.
- (c) If the verbal stem ends in r, the r coalesces with the c of the inflections of the pres. imperf. to form *ci*.
- ami kocci, *I am doing*.
- (d) Verbs whose stem ends in an aspirated consonant drop the aspiration

before endings that begin with a consonant, but retain it before vowels.

ami likhi, *I write.*

ami likbo, *I will write.*

ami likheci, *I have written.*

ami likci, *I am writing.*

(e) The pres. impf. of the verbs

aḡa (*come*), bola (*say*), khaōa (*eat*), ana (*fetch*), naōa (*take*),
kōra (*do*), lekha (*write*), hōa (*become*).

1.	aḡci	bolci	anci	nicci	koci	likci	hoci	khaci
2c.	aḡco	bolco	anco	nico	kocio	likco	hocio	khacio
3c.	aḡce	bolce	ance	nicce	kocce	likce	hocce	khacce
2, 3h.	aḡcen	bolcen	ancien	nicien	kocien	likcen	hocien	khacien

(f) The present imperfect is used to describe

(i) An action which is going on at the time of speaking. See sentences 2, 3, 4, 6, 7, 8, 10.

(ii) An action which is just about to begin. See sentences 1, 9.

(iii) An action which has been going on some time and is still continuing (English, *have been doing*). See sentence 5.

(g) The ending -a is the sign of the verbal noun.

khaōa, (*the act of*) *eating*.

ḡona, (*the act of*) *hearing*.

Other forms not found in the sentences:

aḡa, kōra, naōa, hōa, ḡaōa, bōka, kena, ana, paōa, bola, mana, nama, boḡa, gaōa, ḡoa, mara, lekha, cena, cola, cōḡa, dāōa, beca, ḡeta, para, baḡa, dækha, cāōa, ḡana, ḡekha, thaka.

(h) In sentence 6, ḡona ḡaciēna means literally *hearing is not going on*, i.e. *one can't hear*. In the sentence gan ḡona ḡaciēna, gan is the object of the verbal noun ḡona, and ḡona is the subject of the verb ḡaciēna. This is the ordinary way in which an English passive is rendered in Bengali which has strictly no passive voice of its own.

(i) Bengali is fond of "echo words"; e.g. khaōa dāōa in sentence 2 is made up of the verbal noun khaōa, *eating*, and an echo word dāōa, which means here *anything like*, or *connected with eating*. The expression khaōa dāōa is the subject of the verb hōē gāce.

EXERCISE XVI(b).

1. Were you here yesterday? 2. Have they won? Weren't you (*pl.*) a match for them? 3. With whom (*pl.*) were you (*h.*) sitting? 4. Won't you show me that picture of yours? 5. Who were there?

6. It hasn't struck eight yet. 7. How many seers of rice were there there? 8. What's the good of coming after twelve? 9. Wasn't he sitting in the garden? 10. Don't you (*h*) care for this bungalow? 11. We had no money. 12. I'll go and he'll go too. 13. This writing is not as bad as that. 14. What was in my hand? 15. Don't (*h*) come before seven. 16. I wasn't here then. 17. He has no children. 18. It won't do to pay the money to me. 19. He (*h*) was with you (*pl.*) yesterday, wasn't he? 20. Weren't you both there?

For the Bengali translation of these sentences, see Exercise XVI(a) on page 62.

EXERCISE XVII(a).

1. tumi jekhane jete cāo keno? 2. apni bōikhana kinte raji chilena bole ami nie geci. 3. se bagla fikre khub ceta korece. 4. keu kace chilo na tāi ami kāūke kicu bolte parini. 5. eja foti kotha bōi to nē; ami ki mithe kotha boli? 6. apnara ki kal amader taka dite parben? 7. se amake ekhane thakte bolo. 8. uni ki bagla likte janena? 9. sukrobar tomar jagge e bijāe amader kotha hote parbe. 10. apni ki kotte efecen? 11. jeja kothāe dekhte pāeco? 12. tini amader ar kicu kotte debena. 13. apni ki ekhane boste can? na, kothao bostbona. 14. tomra ekhane kicu khetē pabena. 15. kal tar jagge amar kotha hōēce. foti na ki? 16. tini monggolbar aste parbena bole amra tār kace jabo. 17. ami ekhuni taka cāi. 18. tai tomake bolte efeci. 19. tara amake e bijāe kicu funte dāeni. 20. tumi jto mithe kotha bolo na keno, tar kace taka kakhono pete parbena.

For the English translation of these sentences see Exercise XVII(b) on page 70.

LESSON XXI.

SOUNDS AND SYMBOLS.

The Consonant d.

This is the voiced form of *ṭ*. For the tongue position see Lesson XII.

PHONETIC DRILL XXI.

1. da, ḍa, dæ, ḍæ, de, ḍe, di, ḍi, du, ḍu, do, ḍo, dɔ, ḍɔ, dada, ḍaḍa, ḍaḍa, ḍaḍa.
2. ḍan, ḍak, ḍim, ḍaktar, ḍini, ḍube, ḍali, ḍaktum, ḍakate, ḍæḡæ, ḍakoala, ḍal.

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SENTENCE DRILL XXI.

- | | | |
|---|--|---|
| 1. dan dig die gele
tumi dagāhor
akebare jamne
pete. | Right direction having-
given if-going you
post-office quite in-
front would-have-
got. | If you'd turned to the
right, you'd have
found the post-office
right in front of you. |
| 2. ar ekṭu ṣṭa hole
kōṭkgulo ḍim
kine nitum; ja
hok, aṣ na kine
kal kinbo. | More a-little cheap if-
becoming a-few egg
having-bought I-
should-have-taken;
what let-occur, to-
day not having-
bought to-morrow
I-will-buy. | I should have bought a
few eggs, if they'd
been a bit cheaper.
Never mind, I'll buy
them to-morrow in-
stead. |
| 3. ḍaktar eṣe take
oṣud khāḍale
tar oṣuk omni
ṣere ṣeto. | Doctor having-come
him medicine if-
causing-to-eat his
illness at-once hav-
ing-finished would-
have-gone. | If the doctor had come
and given him a dose
of medicine, he'd
have got better at
once. |
| 4. bataṣ na komle
ḍiṇi ḍube ṣeto;
ta hole amra
ṣokole ḍube
motum, tate
ṣondeu nei. | Wind not if-lessening,
dinghy having-sunk
would-have-gone;
that if-occurring we
all having-sunk
should-have-died,
that-in doubt there-
is-not. | If the wind hadn't
dropped, the dinghy
would have gone
down, and then we
should all have been
drowned, without a
doubt. |
| 5. eder ṭaka pōṣa
beṣi nei; ḍali
bikri kore khāe. | Them-of rupee pice
much there-is-not;
basket sale having-
made they-eat. | They haven't much
money; they make a
living by selling
baskets. |
| 6. tumi kace thakle
tomake niṣcōe
ḍaktum, kintu
tumi je chilena. | You near if-remaining
you (<i>obj.</i>) certainly I-
should-have-called,
but you that were-
there-not. | I should certainly have
called you if you had
been near at hand,
but, you see, you
weren't there. |

- | | | |
|--|---|--|
| 7. o to taka ghore
rakle dakate ter
pee lutkore nito. | So-many rupee house-
in if-keeping robbers
(<i>loc.</i>) perception hav-
ing-got plunder hav-
ing-done would-have-
taken. | If one had kept all this
money in the house,
robbers would have
got wind of it and
looted it. |
| 8. nouko theke neme
daenae bofe
thakle ¹ ki hoto? | Boat from having-got-
down bank-on hav-
ing-sat-down if-re-
maining what would-
have-occurred? | What would have been
the good of getting
off the boat and
sitting on the bank? |
| tate to kicui
hotona. | That-in at-any-rate
anything-at-all
would-have-occurred-
not. | That would have been
no good at all. |
| 9. dakoola na ele ki
hoto? | Postman not if-coming
what would-have-
happened? | What would have hap-
pened if the postman
hadn't come? |
| ta hole je amae
nizei dag:hore
jete hoto. | That if-happening that
me <i>myself</i> post-office-
to to-go it-would-
have-become. | Why, in that case I
should have had to
go to the post-office
myself. |
| 10. e dal kaemon
kaemon lagce.
nun kam diece, ar
ki? ar ektu nun
dilei bef hoto. | This dal how how
strikes.
Salt less they-have-
given, else what?
More a-little salt if-
giving-only fine it-
would-have-become. | There's a queer taste
about this dal.
It's only that they've
put in too little salt.
If they'd only put in
a little more salt, it
would have been
quite nice. |

¹ The gramophone record hesitates between *bofle* and *bofe thakle*. The former means *If one takes one's seat*; the latter means *If one remains seated*.

SUBSTITUTION TABLE XX.

je	ki	ekthane	eje	thake	na
e	—	e ghore	boje		—
o			jue		
era			khee		
tara			bôî bece		
ora			gan gee		
chelera			taka pee		
meera			bagla jikhe		
jokole			bôî rekhe		
—			esôb kore		

This table provides for the formation of 800 sentences.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XIX.

- (a) An infinitive followed by ace expresses permissibility.
bolte ace, *It is permissible to say.*
One is allowed to say.
- (b) The negative of ace is nêi.
bolte nêi, *One is not allowed to say.*
- (c) An infinitive followed by a 3c or an infinitive form of hōa denotes necessity.
bolte hōe, *It is necessary to say.*
bolte hōeni, *It was not necessary to say.*
bolte hōbe, *It will be necessary to say.*
bolte hole, *If it is necessary to say.*
- (d) The infinitive which is followed by ace, nêi or hōa, as in (a), (b), (c), may be preceded by a genitive of the person who is permitted or obliged to perform the action denoted by the infinitive.
amar bolte hōe, *I have to say.*
tader bolte hōbena, *They won't have to say.*
er bolte hole, *If he has to say.*
apnar bolte nêi, *You are not allowed to say.*
- (e) The ending -to is the sign of the past conditional 3c, e.g.
hoto, *(it) would have happened.*
Other forms not found in the sentences:—
aſto, koſto, nito, jeſto, boſto, kinto, juſto, anto, peto, bolto, manto, namto, boſto, matto, likto, cinto, colto, coſto, kheto, janato, dito, becto, patto, baſto, dækhato, deſto, ceto, janto, fikto, thakto, buſto.

INTRODUCTION TO COLLOQUIAL BENGALI

EXERCISE XVII(b).

1. Why do you want to go there? 2. As you (*h*) didn't agree to buy the book, I have taken it away. 3. He has tried hard to learn Bengali. 4. I couldn't say anything to anyone as there was no one near by. 5. This is nothing but the truth; do I tell lies? 6. Will you (*h. pl.*) be able to let us have the money to-morrow? 7. He told me to stay there. 8. Doesn't he (*h*) know how to write Bengali? 9. We shall be able to have a talk with you about this on Friday. 10. What have you (*h*) come to do? 11. Where did you see that? 12. He (*h*) won't let us do anything else. 13. Do you (*h*) want to sit here? No, I'm not going to sit anywhere. 14. You (*pl.*) won't get anything to eat here. 15. I had a talk with him yesterday. Indeed? 16. As he (*h*) won't be able to come on Tuesday we'll go to him (*h*). 17. I want the money at once. 18. That's what I've come to tell you. 19. They didn't let me hear anything at all about this. 20. No matter how many lies you tell, you'll never be able to get the money from him.

For the Bengali translation of these sentences see Exercise XVII(a) on page 66.

EXERCISE XVIII(a).

1. tumi æto golmal kocro kæno? 2. tara ki e dig die gæce? 3. apnader khāoa dāoa ki hōee gæce? hæ, hōee gæce. 4. apnara ja bolcen ta likhe nicri. 5. tumi ekhane ki kocro? 6. dækho, okhane ki kocre? 7. moṭei bola jacena. 8. tini kon dig die ascen? 9. je ki ækhono khacre? 10. tāke bōikhana ekhuni dicri. 11. baṅla fikcen kæno? 12. amra ekhuni cole jacina. 13. ami jani na ki hocre. 14. tader beṣ colcre, na? 15. take kothao dekte pacrina. 16. kon gan gabo? 17. ponro din theke erṣkom kocre. 18. amra likcina, tumii likco. 19. tumi ki eṣob ceeco? 20. ki fikcen? baṅla fikte ceṣṭa kocri.

For the English translation of these sentences see Exercise XVIII(b) on page 75.

LESSON XXII.

SOUNDS AND SYMBOLS.

The Consonant ɽ.

In pronouncing this consonant

- (1) the blade of the tongue is turned backwards and upwards just as in pronouncing *t* and *d*, but without quite touching the palate;

- (2) the blade of the tongue is then brought rapidly forward, passing so near to the palate as it moves forward that when it reaches the upper gums, the under-surface of the tongue taps upon them, and then the blade of the tongue falls down behind the lower teeth.

The initial position described above under (1) is the same as that required for the voiced fricative retroflex sound which takes the place of *r* in the South-West of England, in Ireland, and in parts of the United States of America. But the Bengali *ɽ* is not a fricative, but a tapped sound, and it is essential that the movement described under (2) should also be executed if the sound is to be properly pronounced. When *ɽ* is followed immediately by another consonant the movement described above under (2) is practically omitted so that the sound becomes a fricative like the fricative retroflex *r* of the South-West of England.

PHONETIC DRILL XXII.

1. ara, aɽa, æræ, æɽæ, ere, eɽe, iri, iɽi, uru, uɽu, oro, oɽo, ɔrɔ, ɔɽo, āɽa, āɽa, ēra, īra, ūra, ōra, ōra.
2. *Words.* pɽa, beɽate, taɽataɽi, gaɽi, chaɽɽilo, ʃaɽe, baɽi, boɽo, buɽo, buɽi, dāɽie, dōuɽe, poɽe, poɽtum, poɽi, cheɽe, baɽte.

SENTENCE DRILL XXII.

- | | | |
|--|--|--|
| 1. tar pɽa jona beɽ
colɽilo, t̃ai take
bəkbar kono
karon dekhini. | His reading-listening
fine was-moving, so
him scolding-of any
reason I-see-not (<i>ɸ</i>). | He was getting on well
with his lessons, so
I didn't see any
reason for scolding
him. |
| 2. tomra beɽate
jaɽile, t̃ai ami
təkhoni tomader
kicu bolte parini. | You (<i>ɸl.</i>) to-walk were-
going, so I <i>then</i> you
(<i>ɸl.</i>)-to anything to-
say can-not (<i>ɸ</i>). | I couldn't say anything
to you (<i>ɸl.</i>) just then,
as you were starting
out for a walk. |
| 3. tini æto taɽataɽi
kətha bolɽilen
je kicui buɽte
palumna. | He (<i>h</i>) so quickly word
was-speaking that
anything-at-all to-
understand I-could-
not. | He was talking so fast
that I couldn't un-
derstand anything at
all. |

- | | | |
|--|--|--|
| 4. garī tōkhoni
charcilo tāi ar
kicu na bole
omni uṭhe
boṣṭum. | Train (or carriage) just
then was-leaving so
more anything not
having-said at-once
having-got-up I-sat-
down. | The train was just
starting, so without
saying anything
further, I got in at
once and took my
seat. |
| 5. kal jare tinṭar
somae ami
jōkhon baṛi
ajcilum tōkhon
tar jonṅe amar
dākha holo. | Yesterday and-a-half
three-of time-at I
when home was-com-
ing then him (gen.)
with me-of seeing oc-
curred. | I met him as I was
coming home yester-
day at half past
three. |
| 6. tini amader jonṅe
bōṭo beṣimīṣṭena
tāi e biṣṭe kicu
jāntena. | He (h) us (gen.) with
very much used-to-
mix-not, so this mat-
ter-in anything he
(h) knew-not. | He (h) didn't have
much to do with us,
and so he (h) didn't
know anything about
this. |
| 7. buṛo prāe roṅ eiāeki
jāegāe hat baṛie
dāṛie thakto. | Old-man almost daily
this one place-in hand
having-stretched-out
having-taken-his-
stand used-to-re-
main. | The old man used to
stand in this same
place nearly every
day holding out his
hand. |
| 8. je baṛi dōṛe
jacilo; pa aṭke
poṛe gælo. | He home having-run
was-going; foot hav-
ing-caught having-
fallen he went. | He was running home,
and tripped and fell
down. |
| 9. ami age e iṣkule
poṛtum bōṭe,
kintu ækhon ar
poṛina. | I before this school-in
used-to-read it-is-
true, but now more
I-read-not. | It's true I used to go
to this school once,
but I don't go there
any longer. |
| 10. tumi ki ekhane
thaktena?
hāe, age thaktum,
kintu æk maṣ
holo cakri cheṛe
dieci boleækhon
baṛi thaki. | You [?] here used-to-
stay-not?
Yes, before I-used-to-
stay but one month
has-passed post hav-
ing-left I-have-given
having-said now
home I stay. | Usedn't you to stay
here?
Yes, I used to at one
time, but as I gave
up my situation a
month ago, I stay at
home now. |

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XX.

(a) Some past participles active.

<i>Verbal noun.</i>	<i>Past participle active.</i>	<i>Meaning.</i>
a [̂] ja	e [̂] fe	having come
k [̂] ora	k [̂] ore	„ done
h [̂] o [̂] o [̂] a	h [̂] o [̂] e [̂] e	„ happened
n [̂] a [̂] o [̂] a	n [̂] ie	„ taken
ja [̂] o [̂] a	gi [̂] e	„ gone
b [̂] o [̂] ka	bo [̂] ke	„ scolded
ke [̂] na	ki [̂] ne	„ bought
jo [̂] na	ju [̂] ne	„ heard
an [̂] a	en [̂] e	„ fetched
pa [̂] o [̂] a	pe [̂] e	„ got
bo [̂] la	bo [̂] le	„ said
na [̂] ma	ne [̂] me	„ got down
bo [̂] ja	bo [̂] je	„ sat down
ga [̂] o [̂] a	ge [̂] e	„ sung
jo [̂] a	ju [̂] e	„ lain down
ma [̂] ra	me [̂] re	„ hit
le [̂] kha	li [̂] ke	„ written
co [̂] la	co [̂] le	„ moved
co [̂] ṭa	co [̂] ṭe	„ got angry
kh [̂] a [̂] o [̂] a	kh [̂] ee	„ eaten
da [̂] o [̂] a	di [̂] e	„ given
ba [̂] ca	be [̂] ce	„ sold
je [̂] ta	ji [̂] te	„ won (a game)
pa [̂] ra	pe [̂] re	„ been able
da [̂] ekha	de [̂] khe	„ seen
ja [̂] na	je [̂] ne	„ got to know
je [̂] kha	ji [̂] ke	„ learnt
tha [̂] ka	the [̂] ke	„ stayed
bo [̂] ṭha	bu [̂] jhe	„ understood

(b) The present frequentative, which denotes present habit, is formed by adding to the past participle active *thaki*, *thako*, *thake*, *thaken*.ami e[̂]fe thaki, I (usually) come.tumi e[̂]fe thako, } You (usually) come.
apni e[̂]fe thaken, }

se eše thake, }
 tini eše thaken, } *He (usually) comes.*

- (c) Nouns ending in a vowel form the locative by adding -te instead of -e, goru (*cow*), gorute.
- (d) The locative ending is often used instead of the nom. pl. when a whole class of animate beings is referred to; see sentence 5; compare also fokole.

INDUCTIVE GRAMMAR FROM SENTENCE DRILL XXI.

- (a) The endings of the past conditional are
- | | |
|----------|-------------|
| 1. -tum. | 3c. -to. |
| 2c. -te. | 2,3h. -ten. |
- (b) The past conditional is used to describe what would have happened if circumstances had been different.
- (c) The conditional participle may mean
- if it is so.
 - if it were so.
 - if it had been so.

Which of the three is to be understood in any particular sentence depends upon the context.

- se aše take bolbo, *If he comes I'll tell him.*
- se aše take bolbo, *If he came I would tell him.*
- se aše take boltum, *If he had come I would have told him.*

Note that Bengali does not distinguish between (i) and (ii).

- (d) In conditional sentences the "if" clause always precedes the other clause.
- (e) The verb aca is only used in the present (aci, etc.) and the past (chilum, etc.). The parts which this verb lacks are supplied by the verb thaka. For example aca has no conditional participle, and its place is supplied by thake (see sentence 6).
- (f) In the construction -te hōbe (hōē, etc.) the person who is compelled to do the thing in question may be expressed either by an objective or a genitive.

amar }
 amae } jete hōbe, *I shall have to go.*
 amake }

N.B.—At this point the student is advised to begin to make a careful study of the section of this book which deals with Declension and Conjugation (pages 118-123 and 137-144), and to consult it when he finds himself in any difficulty with inflected forms of nouns, pronouns or verbs.

EXERCISE XVIII(b).

1. Why are you making such a noise? 2. Did they go this way? 3. Have you (*pl. h.*) finished your meal? Yes, we have. 4. I am taking down in writing what you (*h. pl.*) are saying. 5. What are you doing here? 6. Look, what are they doing over there? 7. It's quite impossible to say. 8. Which way is he (*h*) coming? 9. Is he still eating? 10. I'll let him (*h*) have the book at once. 11. Why are you learning (*h*) Bengali? 12. We're not going away immediately. 13. I don't know what's happening. 14. They're getting on splendidly, aren't they? 15. I can't see him anywhere. 16. Which song shall I sing? 17. He's been doing this sort of thing for a fortnight. 18. We aren't writing, it's you who are writing. 19. Did you ask for these things? 20. What are you (*h*) learning? I'm trying to learn Bengali.

For the Bengali translation of these sentences see Exercise XVIII(a) on page 70.

EXERCISE XIX(a).

1. tader ekhane boṣṭe hoto. 2. tumi aste aste kōṭha bolē ami buṣṭe parbo. 3. aṣ apnar kaṣ moṭei kotie hōbena. 4. je oder ṣōb dekte dāēni. 5. kal e biṣṭe tomar ṣonge amar kōṭha hote hōbe. 6. tini tār meeke baṅla fikte deni. 7. tar e bōiguli ṣōstāe kinte hōēce. 8. e rasta die ṣete nēi. 9. er bōndobosto ekhuni kotie hōbe. 10. ami je dig die gele hotona. 11. apnar kōṭha amader mante hōbe. 12. or ṣonge ki amader kōṭha bolte ace? 13. bæsto hole ki hōbe? 14. amari ṣonge tār aṣṭe holo. 15. amar kōṭha buṣṭe na palke bōlo na kēno. 16. ta hole ami moṭei ṣete parbona. 17. apnar ṣonge e biṣṭe kōṭha na hole amar nana rōkom kōṣṭo hoto. 18. æmon kōṭha mukhe enona. 19. amra ṣekhane ṣete na palke ki colbena? 20. amar nana rōkom bōndobosto kotie hocē.

For the English translation of these sentences see Exercise XIX(b) on page 79.

LESSON XXIII.

SOUNDS AND SYMBOLS.

The Aspirated Consonant dh.

This is simply a d with a *voiced* aspiration immediately following. Avoid the tendency to substitute t for d in dh, and also the tendency to insert a slight vowel sound between the d and the h. Both mistakes can be avoided if the h is fully voiced.

PHONETIC DRILL XXIII.

1. Pronounce each of the following syllables ten times in rapid succession, fully voicing the h.

had, hid, hud, hod, hed, hōd, hæd.

2. adha, dha, idhi, dhi, udhu, dhu, odho, dho, edhe, dhe, ōdho, dho, ædhæ, dhæ.

3. *Words.* dhon, dhoni, dhopa, rēdhece, dhar, badha, dharona, dhora, dhuti, dhap, dhan, adha, dhare, dhore.

SENTENCE DRILL XXIII.

- | | | |
|---|---|--|
| 1. jar dhon thake
take dhoni ba
bōromanuf bole. | Whom-of wealth re-
mains him wealthy
or great-man (<i>i.e.</i>
rich) they-call. | A person who has
wealth is called
wealthy or rich. |
| 2. je kapoṛ kace take
dhopa bole. | Who cloth washes him
washerman they-call. | A man who washes
clothes is called a
washerman. |
| 3. e torkari jara
rēdhece tara
rādte janena. | This vegetable-curry
who (<i>pl.</i>) have-
cooked they to-cook
know-not. | Those who cooked this
vegetable curry
don't know how to
cook. |
| 4. Je din jake jolo
ṭaka dhar dieco,
tumi ki janona
tar nam ki? | That day whom-to six-
teen rupee loan you-
have-given you [?]
know-not his name
what? | Don't you know what's
the name of the man
to whom you lent
sixteen rupees the
other day? |
| 5. oneke je badha
debe ta jani;
kintu ami kono
badha manbona
bole sthir koreci. | Many that hindrance
will-give that I know;
but I any hindrance
will-admit-not hav-
ing-said firm I-have-
made. | I know many people
will put difficulties
in the way, but I
have made up my
mind to take no
notice of any diffi-
culties. |
| 6. jader erōkom
dharona thake
tader jonge
torko kore
kaj ki? | Whom (<i>pl.</i>)-of this-
kind idea remains
them (<i>gen.</i>) with ar-
gument having-done
work what? | What's the use of argu-
ing with people who
have this sort of
idea? |

- | | | |
|--|---|--|
| <p>7. jekhane niscē
dhōra porbe cor
ki kōkhono jēne
june jekhane
jabe?</p> | <p>Where certainly caught
he-will-fall a-thief[?]
ever having-known
having-heard there
will-go?</p> | <p>Will a thief ever go
deliberately to a
place where he is
sure to get caught?</p> |
| <p>8. jāra iškule ba
kaleje songskrito
pōṣan tāder
pōṇḍit mōṣāc
bola hōc.</p> | <p>Who (<i>h.</i> <i>pl.</i>) school-in
or college-in Sanskrit
cause-to-read them
(<i>h.</i>) paṇḍit mōhāśay
calling occurs.</p> | <p>Those who teach Sans-
krit in schools or
colleges are called
paṇḍit mōhāśay.</p> |
| <p>9. apni ja boleēen
tinio je tai
bolben ta ami
ager theke bef
jantum.</p> | <p>You (<i>h.</i>) what have-said
he (<i>h.</i>)-too that <i>that</i>
will-say that I before
(<i>gen.</i>) from well knew.</p> | <p>I knew quite well be-
forehand that he also
would say just what
you had said.</p> |
| <p>10. jini je deṣer ṣaṣon
kore thaken,
tāke je deṣer
raja ba rani bola
jete pare.</p> | <p>Who (<i>h.</i>) what country-
of government hav-
ing-done remains,
him (<i>h.</i>) that country-
of king or queen call-
ing to-go is able.</p> | <p>The person who gov-
erns any country
may be called its
king or queen.</p> |

GRAMMAR FROM SENTENCE DRILL XXII.

a) The endings of the past imperfect (*I was doing*) are

1. -cilum.

3c. -cilo.

2c. -cile.

2,3li. -cilen.

In careful or formal speech the *c* at the beginning of these endings is pronounced as *ch* since the endings are really the past tense of *aca*.

b) The past conditional (-tum, -te, -to, -ten) is also used as a past frequentative (*I used to do*).

c) *bōkbar* in sentence 1 is the genitive of the verbal noun *bōkba*, and therefore means *of scolding*. Both *bōkbar* and *bokbar* are used.

Besides the verbal noun ending in -a all verbs have another one ending in -ba, which is practically never used in the nominative, but is very common in the genitive.

d) A clause containing the relative adverb *jōkhon*, *when*, must always be followed by a clause containing the corresponding demonstrative adverb, *tōkhon*, *then*, or its equivalent. See sentence 5.

EXERCISE XIX(b).

1. They would have had to sit here. 2. I shall be able to understand, if you speak slowly. 3. You (h) won't have to do any work at all to-day. 4. He didn't let them see it all. 5. I must have a talk with you about this to-morrow. 6. He (h) didn't let his daughter learn Bengali. 7. He's had to buy these books cheap. 8. One is not allowed to go along this road. 9. This must be arranged for immediately. 10. It wouldn't have done for me to go that way. 11. We must obey you (h). 12. Are we allowed to talk to that man? 13. What's the good of getting flustered. 14. It was with me that he (h) had to come. 15. If you can't understand what I say, why don't you say so? 16. In that case I shan't be able to go at all. 17. If I hadn't talked with you (h) about this, I should have had all sorts of trouble. 18. Don't let such words pass your lips. 19. Does it matter if we can't go there? 20. I'm having to make all sorts of arrangements.

For the Bengali translation of these sentences see Exercise XIX(a) on page 75.

EXERCISE XX(a).

1. tomar amake job bolte hobe. 2. jekale ami bagane boje thaki. 3. amra ki apnar ghore boje golpo kotae pari? 4. tomar srirampur hoee afte hobe. 5. ghorer kaj ækhono sef hœni. 6. keu keu manjo khee thake, keu keu khee thakena. 7. jattar age amake jagio na. 8. æfuk hole dostur moton ghum hœna. 9. je o ghore sue thake. 10. amader o dig die ghure jete hobe. 11. ejob båndobosto nie tar matha ghamate hœbena. 12. je erakomi kore thake. 13. tini roj ekhane efe thaken. 14. tumi ko fer ghi kineco? 15. apni ki amar make kicu bolte can? 16. na, tær ækhono afte hœbena. 17. tini jonibar amader taka die thaken. 18. tara kon jomœe efe thake? 19. tara pãctar jomœe efe thake. 20. tumi ekhanei thako, na?

For the English translation of these sentences see Exercise XX(b) on page 83.

LESSON XXIV.

SOUNDS AND SYMBOLS.

The Aspirated Consonant th.

This is simply a t with an aspiration immediately following. It is well to aim at making the aspiration voiced, though of course after a voiceless consonant it cannot be as fully voiced as after a voiced consonant.

The Lengthened Consonant j:

This is pronounced by retaining the j position a little longer than normal.

PHONETIC DRILL.

1. aṭha, ṭha, ithi, ṭhi, uṭhu, ṭhu, oṭho, ṭho, eṭhe, ṭhe, æṭhæ, ṭhæ, ṭhā, ṭhī, ṭhū, ṭhō, ṭhē.
2. aṣa, aṣa, iṣi, iṣi, uṣu, uṣu, oṣo, oṣo, eṣe, eṣe.
3. *Words.* biṣeṣ, ṭhik, ṣorboṣo, ṭhæka, omaboṣe, ṭhike, griṣo, soṣo, obṣi, ṭhokecen, ṭhælo, ṭheṣ, laṭhi, ṭhokate.

SENTENCE DRILL XXIV.

1. *tumi jodi amar e* You if my this word If you don't believe
kothaṭa biṣeṣ na belief not do, that if- what I'm telling you,
korō, ta hole ki occurring what I- what am I to do?
korbo? ja hok, shall-do? What let- In any case you'll
seṣe dekbe amar occur, end-in you- see in the end that
kothai ṭhik. will-see my word I was right.
right.
2. *meṭṭir bie dite tar* Girl-the-of wedding to- If he had spent all he
ṣorboṣo jodi give whole-fortune if had on getting his
jeṭo, ta hole had-gone, that if-oc- daughter married,
boṭoi ṭhækaē ccurring great fix-in he would have put
poṭto je. he-would-have-fallen, himself in a very
that. awkward situation,
you see.
3. *omaboṣar ratirei* New-moon-of night-on It's on the night of the
kali puṣa hōē, Kali Puja occurs, new moon that the
na? no? Kālī Pujā takes
পূর্ণিমা *Old moon* place, isn't it?
hāē, aṣce sombar Yes, it-is-coming Mon- Yes, it will be next
hōbe. je din day it-will-occur. Monday. They will
onek paṭha debir That day many goat sacrifice a lot of
ṣamne kaṭbe. goddess-of front-in goats before the god-
they-will-cut. dess on that day.
4. *ṭhike gaṛi jodi na* Hired carriage if not If a ṭhika gāri can't
pāḍa jāē, tōbe getting goes, then my be got, then my
amar ṣāḍa moṭei going at-all will- going will be quite
hōbena; ami occur-not; I heat- out of the question;
griṣokale oṭo time-in so far hav- I simply can't walk
dur hēṭe jeṭe ing-walked to-go all that way in the
parboina. shall-be-able-not-at- hot weather.
all.

5. *jolo ana sof:o*
habe bole bod
hocre; ebar
cajader kicu
taka jutbar
katha.
 Sixteen anna crop will-
 occur having-said
 understanding is-oc-
 curring; this-time of-
 farmers some rupee
 of-being-obtained
 word.
 It looks as if there will
 be a bumper crop;
 the farmers are likely
 to make a bit of
 money this year.
6. *apni jodi kupi taka*
die e dhan kine
thaken, ta hole
obsoi thokecen.
 You (h) if twenty rupee
 having-given this
 rice having-bought
 remain, that if-occur-
 ring certainly you (h)-
 have-been-cheated.
 If you paid twenty
 rupees for this rice
 you were certainly
 cheated.
7. *tumi ækla parbena;*
tumi thælo, ami
tani; ægbar
dekhi dujonci
mile pari ki na.
 You alone will-be-able-
 not. You push, I
 pull. Once let-us-see
 both having-joined
 we-can or not.
 You won't be able to
 do it alone. You
 push and let me
 pull. Let's just see if
 we can manage it
 between the two of
 us.
8. *je jodi dorjæ thef*
die bofe ta hole
dorjæta khola
jabe ki kore?
okhane bofukna.
 He if door-on leaning
 having-given sits
 that if-occurring
 door-the opening
 will-go what having-
 done? There let-
 him-sit-do.
 If he sits with his back
 against the door,
 how is the door to
 be opened? Let him
 sit there, won't you?
9. *amar hate je jodi*
lathi dekhte pæ
tobe omni palie
jabe.
 My hand-in he if stick
 to-see gets then at-
 once having-escaped
 he-will-go.
 If he saw a stick in my
 hand he would run
 away at once.
10. *amake thokate gie*
tumi nijei
thokeco.
prothome jodi
amake soja
katha bolte, ta
hole tomar e
bipode kakhono
porthe hotona.
 Me to-cheat having-
 gone you *yourself*
 have-been-cheated.
 At-first if me straight
 word you-had-told,
 that if-occurring of-
 you this difficulty-in
 to-fall it-would-not-
 have-occurred.
 In trying to cheat me
 you've got cheated
 yourself. You'd
 never have got into
 this difficulty, if
 you'd been straight-
 forward with me at
 the outset.

GRAMMAR FROM SENTENCE DRILL XXIV.

(a) There are two ways of expressing a conditional clause:—

- (i) By the use of the conditional participle in -le, as illustrated in sentence Drill XI.
- (ii) By the use of a clause containing the conjunction jodi (if), followed by another clause containing the conjunction tobe (then), or the phrase ta hole (in that case).

Thus *If he comes, I'll tell him* can be translated in the following ways:—

Je a^{le}le take (bolbo.)

Je jodi afe tobe take bolbo.

Je jodi afe ta hole take bolbo.

(b) Bengali does not distinguish between *If he comes, I'll tell him* and *If he came, I'd tell him*.

Each of the Bengali sentences given in (a) can be translated into English in either of these two ways.

(c) If the condition is one that refers to the past and was not fulfilled, the past frequentative or conditional tense (-tum, -te, -to, -ten) may be used in both clauses.

Je a^{le}le take boltum.

Je jodi a^{to}to tobe take boltum.

Je jodi a^{to}to ta hole take boltum.

If he had come, I should have told him.

(d) aci, aco, ace, acen, cannot be used after jodi; their place is taken by thaki, thako, thake, thaken, respectively, these forms serving as a kind of subjunctive form of aci, etc.

Je jodi sekthane thake ta hole take bolbo.

If he is there, I'll tell him.

(e) The present perfect is never used with jodi; its place is taken by a form identical with the present frequentative; in this use, however, this form may best be regarded as a kind of subjunctive form of the present perfect. Thus we never say *Je jodi e^{se}ce*, but *Je jodi e^{se} thake*, *If he's come*. *ashke*

(f) It is not wrong to put jodi at the beginning of the *if* clause, but its more usual position is after the subject.

(g) If the jodi clause is negative, the na is placed before and not after the verb.

Je jodi na afe, *If he doesn't come.*

(h) The ending -uk is the sign of the 3c. imperative present.

je afuk, *Let him come.* je afukna, *Let him come, do.*

If the stem of the verb ends in a vowel the u disappears and only -k is added, e.g. hok, jak.

EXERCISE XX(b).

1. You will have to tell me everything. 2. I'm in the habit of sitting in the garden in the mornings. 3. May we sit and have a chat in your (h) room? 4. You'll have to come by way of Serampore. 5. The housework isn't finished yet. 6. Some people eat meat and some don't. 7. Don't wake me up before seven. 8. When one is ill one doesn't get one's usual sleep. 9. He sleeps in that room. 10. We shall have to go round that way. 11. There won't be any need for him to bother his head about all these arrangements. 12. This is the sort of thing he's in the habit of doing. 13. He (h) comes here everyday. 14. How many seers of ghi did you buy? 15. Do you (h) want to say anything to my mother? 16. No, there's no need for her (h) to come yet. 17. He (h) usually pays us on Saturdays. 18. At what time do they come? 19. They come at five o'clock. 20. This is where you stay, isn't it?

For the Bengali translation of these sentences see Exercise XX(a) on page 79.

EXERCISE XXI(a).

1. e dig die dag:hore jete parbena. 2. kal dal na kinle aj kintum. 3. amar cfuk fere gele pore daktar dakbo keno? 4. dñi dube gele amrao dube morbo. 5. tumi ki kore khaô. 6. tar hate pñeja thakle amader nijcñe dito. 7. dakate eje ðaka luð kore nile tãra ki bolten? 8. tomar ekhuni nõuko theke namte hõbe. 9. daltã apnar kæmon lagce? bej lagce. 10. je dag:hore thakle take dekte pete. 11. ðim josta na hole kinona. 12. amar take ofud khaõate hõbe. 13. ektu pore bataf kicu komlo. 14. e rokrom chofo dalite ki hõbe? 15. jekhane keu thakbena. 16. to ðaka ami kotha theke pabo? 17. ora dænjãe bofe ace. 18. dakõala ækhono ajeni. 19. e dale ar nun diona. 20. tomãe niñei boiguli ante hõbe.

For the English translation of these sentences see Exercise XXI(b) on page 86.

EXERCISE XXII(a).

1. tumi ki janona amar e kotha bolbar karon ki? 2. apnar porãfona kæmon colcre? 3. je e biñe amader kicu bolte parbena. 4. tumi æto taratarã kotha bolcile keno? 5. garite uthe bofo. 6. tomar fare carãar

jomōe rōna hote hōbe. 7. ami je biśōe kicu jantumna. 8. buṛo ækhono
 je jācāe dārie ace. 9. kal tini baṛi chilena. 10. tomra kon iṣkule pōṛo?
 11. amar cakri cheṛe dite hōbe. 12. je age srirampure thakto. 13. ami
 jekhane boṣe bōi pōrcilum. 14. tomra æto taṛataṛi kothāe dōṛe jacō?
 15. hat baṛie dāo, tomāe kicu dobo. 16. je tomader ſōṅge moṭei miṣṭe
 cāena kreno? 17. je jomōe tini baṛi aṣcilen. 18. tader ſōṅge amar ar
 dækha hōbena. 19. gaṛi kon jomōe chaṛbe? 20. tara khub aste aste cole
 jacilo.

For the English translation of these sentences see Exercise XXII(b)
 on page 87.

LESSON XXV.

SOUNDS AND SYMBOLS.

The Lengthened Consonants m:, d:, d:.

The same positions as for the corresponding simple consonants, but
 the positions are retained a little longer.

The Aspirated Consonant dh.

d with an immediately following *voiced* aspiration.

PHONETIC DRILL XXV.

bram:hon, bram:ho, ſom:an, bōd:o, bōid:o, bad:ho, mod:he, bud:hi,
 jad:hi, khod:er, dhaka, dhakna, dhukte, dher.

SENTENCE DRILL XXV.

- | | | |
|---|--|---|
| 1. er mod:he keu eṣe
dōrjaṭa khule-
chilo, tāi amra
ſōhōjei ghore
dhukte pereci. | This (<i>gen.</i>) within some-
one having-come the-
door had-opened, so
we easily in-the-
room to-enter have-
been-able. | In the meantime some-
one had come and
opened the door, so
we were easily able
to get into the room. |
| 2. bamun ṭhakur ḍal
dheke rekhe-
chilen bole nōṣṭo
hōeni; dheke na
rakle ækebare
nōṣṭo hoto. | Brāhmaṇ ṭhākur ḍāl
having-covered had-
kept having-said
spoilt it-did-not-
become; having-
covered not if-keep-
ing quite spoilt it-
would-have-become. | As the Brāhmaṇ cook
had kept (<i>h</i>) the ḍāl
covered it did not
get spoilt; it would
have been quite
spoilt if it had not
been kept covered. |

3. tomra ki dhaka You (*pl.*) [?] Dhākā Did you (*pl.*) go to
giechile? had-gone? Dacca?
- na, jabo bole thik No, we-will-go having- No, we'd made up our
korechilum, said fixed we-had- minds to go, but we
kintu hate taka- made, but in-hand hadn't enough money
kom chilo, tai rupee less was, so to- on us, so we couldn't.
jete parini. go we-could-not.
4. amar badho hoe Of-me compelled hav- I was compelled to say
e kotha bolte ing-become this word this; it wasn't that I
hoechilo; icre to-say it-had-be- said it of my own
kore je bole- come; wish having- will.
chilum, ta no. done that I-had-said,
that it-is-not.
5. or je budhi nei ba Of-him intelligence It isn't that he has no
taka nei ta no; there-is-not or rupee brains or no money;
budhi to bej there-is-not that it- he has very fine
ace; takao dher is-not; intelligence brains, and plenty of
ace; fudhu at-any-rate fine money too; it's
kugemir doruni there-is; rupee-too simply because of
or unroti plenty there-is; only his laziness that he's
hocrena. of-idleness on-account making no progress.
his progress is-not-
taking-place.
6. khoder jutlona Customer did-not-turn- It was because of a
bolei o dokanti up *having-said* that lack of customers
bandho kotre shop shutting to- that that shop had
hoechilo. make it-had-become. to be closed.
7. e bakfer dhakna This box's lid fitting The lid of this box
khap khaena; ete does-not-eat; in-this doesn't fit; it won't
kaporcoporgulo cloth- etc. (*pl.*) if- do to put the clothes
rakle colbena; putting it-will-not- in it; let it be mend-
age meramot korā move; before mend- ed first.
jak.
8. ami ca dhalci I tea am-pouring such He turned up as I was
æmon somoe je time-at he having- pouring out the tea.
efe porlo. come fell.

- | | | |
|---|---|---|
| <p>9. cheleṭa bôḍ:o
duṣṭu; je æto
obad:ho je take
kicu porae
æmon jad:hi
karo nē.</p> | <p>The boy very naughty;
he so disobedient
that him anything
teaches such ability
of-any-one there-is-
not.</p> | <p>The boy is very
naughty; he's so
disobedient that it's
beyond anybody's
power to teach him
anything.</p> |
| <p>10. bram:ho somaje
oḷpo bœse
meeder bie
dāoa hœna.</p> | <p>Brāhma Samāj-in little
age-in of-girls mar-
riage a-giving occurs-
not.</p> | <p>Girls are not given in
marriage at an early
age in the Brāhma
Samāj.</p> |

GRAMMAR FROM SENTENCE DRILL XXV.

- (a) The past perfect is formed by adding -chilum, -chile, -chilo and -chilen to the past participle active; e.g.
korechilum, korechile, korechilo, korechilen.
- (b) The past perfect is sometimes to be translated in English by a pluperfect (sentences 1, 2, 3), and sometimes by a simple past (sentences 3, 4, 6).
- (c) The negative na is never added to a past perfect form. The negative of the past perfect is expressed by adding ni to the corresponding person of the present.
je e kaṣ korechilo, *He had done this work.*
je e kaṣ koreni, *He hadn't done this work.*
- (d) In sentences describing going to a place the uninflected form of the noun is often used where one would have expected the locative.
je baṛi gæce, *He's gone home.*
amra ḡhaka jabo, *We're going to Dacca.*

EXERCISE XXI(b).

1. You won't be able to get to the post-office this way. 2. I'd have bought some ḡāl to-day, if I hadn't bought some yesterday. 3. Why should I call in a doctor after I've got better? 4. If the dinghy goes down we shall be drowned too. 5. How do you earn your living? 6. If he'd had any money on him, he'd certainly have given it to us. 7. What would they (h) have said if robbers had come and looted the money? 8. You'll have to get off the boat at once. 9. How do you (h) like the ḡāl? Very much. 10. If he'd been in the post-office, you'd have seen him. 11. Don't buy any eggs unless they are cheap. 12. I shall have to

give him a dose of medicine. 13. A little later the wind dropped a bit. 14. What's the good of a little basket like this? 15. There won't be anybody there. 16. Where am I to get all this money from? 17. They are sitting on the bank (of the river). 18. The postman hasn't come yet. 19. Don't put any more salt in this dāl. 20. You'll have to fetch the books yourself.

For the Bengali translation of these sentences see Exercise XXI(a) on page 83.

EXERCISE XXII(b).

1. Don't you know what my reason is for saying this? 2. How are you (*h*) getting on with your studies? 3. He won't be able to tell us anything about this. 4. Why were you talking so fast? 5. Get into the train, and take your seat. 6. You'll have to start at half-past four. 7. I didn't know anything at all about that. 8. The old man is still standing in that place. 9. He (*h*) wasn't in yesterday. 10. What school do you (*pl.*) go to? 11. I shall have to give up my situation. 12. He used at one time to live in Serampore. 13. I was sitting there reading a book. 14. Where are you (*pl.*) running in such a hurry? 15. Hold out your hand, and I'll give you something. 16. Why doesn't he want to have anything at all to do with you (*pl.*)? 17. At that time he (*h*) was coming home. 18. I shan't meet them again. 19. At what time will the train start? 20. They were going away very slowly.

For the Bengali translation of these sentences see Exercise XXII(a) on page 83.

EXERCISE XXIII(a).

1. tar ṭaka pōṣa kicu ace boṭe, kintu take bōromanuṣ bola jete pareṇa. 2. dhōpar khub ṣuk hōēce; je aṣ kapoṛ kacte parbena. 3. ar ekṭu torkari rādte hōbe. 4. apni ki amāē ṣat pōṣa dhar dite paren? 5. amake badha dicen kēno? 6. tini aṣbenṣa bole amar dharona chilo. 7. jekhane gele niṣcōē dhōra poṛbe. 8. jara ṣṅṣkrito poṛeni tader ki pondit bola jete pare? 9. tumi ki ager theke eṣṭo jante? 10. kono raja e defer ṣaṣon kotre parbena. 11. je ṣar nun khāē je tar gun (*virtue*) gāē. 12. apni aekhōṇ ja bolcen age ta boleni kēno? 13. jini apnake ṣṅṣkrito poṛan tār nam ki? 14. tini jekhane boṣe chilen jekhane gelum. 15. jader ṭaka nēi tara e baṣala kinbe kēmon kore? 16. je je cole gāce ta ami jani. 17. jake kal dekhenco take ar kōkhono dekbena. 18. jara torkariṭa rēdhece tarai khabe. 19. je kapoṛ kece khāē take ki bole? 20. je khub bōromanuṣ hōēce.

For the English translation of these sentences see Exercise XXIII(b) on page 90.

LESSON XXVI.

SOUNDS AND SYMBOLS.

The Consonant ϕ .

The sound made in blowing out a candle with spread (i.e. not bunched up) lips. The sound is made by the breath passing between the lips when they are very near to one another. Distinguish ϕ from the English *f*, in pronouncing which the breath passes between the upper teeth and the lower lip.

The Aspirated Consonant bh.

This is *b* with a *voiced* aspiration immediately following.

The Consonant β .

This is the voiced sound corresponding to ϕ . It is only used when immediately preceded and followed by a vowel.

The Aspirated Consonant jh.

This is *j* with a *voiced* aspiration immediately following.

PHONETIC DRILL XXVI.

bha, bhalo, bhab, bhai, bhafa, bhari, bhul, bhije, ϕ ire, ϕ erot, ϕ elbo, ϕ ol, o ϕ idhan, o ϕ isabok, β o β a, β o β a, jhi, jhol, bojho, jhor, majhe, majhi, bujhe.

SENTENCE DRILL XXVI.

- | | | |
|---|---|--|
| 1. Je amar bhāike
bolece Je kal
bhor bæla e ϕ e
taka ϕ erot debe. | He my brother (<i>obj.</i>)
has-told he to-mor-
row dawn time hav-
ing-come rupee back
will-give. | He told my brother
that he'd come and
pay back the money
first thing to-mor-
row morning. |
| 2. jhor a ϕ ce dekhe
majhi amader
bolke Je nou-
ko ϕ a cha ϕ le
bhalo hobena. | Storm is-coming having-
seen boatman us-to
said that the-boat if-
starting good it-will-
become-not. | When he saw there was
a storm coming the
boatman told us the
boat had better not
start. |
| 3. mae jhie e nie
bhari jhogga
bedhe jabe e
bhoe ami tader
bujhie diechilum
Je tader kace
ami kicu cāina. | Mother-in daughter-in
this having-taken
heavy quarrel having-
started will-go this
fear-in I having-
caused-to-under-
stand had-given that
them (<i>gen.</i>) near I
anything want-not. | For fear that there
might be a serious
quarrel between the
mother and daughter
on this point, I ex-
plained to them that
I did not want any-
thing from them. |

4. er mod:he je
niṣcāṇe dekhe
thakbe je ja
korece tar ṭol
je ki rōkom
hōēce. This (*gen.*) within he
certainly having -
seen will-remain he
what has-done its
fruit that what sort
has-become. By now he will cer-
tainly have seen
what sort of conse-
quences have fol-
lowed from what he
has done.
5. ki kori ṇek
bhebeo thik
kotie palumna. What I-do much hav-
ing-thought-even
settled to-make I-
could-not. Even after a lot of
consideration I
couldn't decide what
to do.
6. "kaṭṭa ækhon
thak; amra ṭire
eṣei dekṭe dekṭe
kore ṭelbo" e
bole ora cole
gechilo. "The-work now let-
stay; we having-turned
having-come-just see-
ing seeing end having-
made will-throw," this
having said they
having-moved had-
gone. They went away say-
ing, "Never mind
about the work now;
we'll finish it off in
no time as soon as
we get back."
7. tini ṭi hōṭṭāe
aṣen ki na ta
ami jantumna,
kintu juṇechi-
lum tini maṭhe
maṭhe eṣe thaken. He (*h*) every week-in
comes or not that I
used-to-know-not
but I-had-heard he
in-midst in-midst
having-come stays. I didn't know whether
he came every week
or not, but I had
heard that he was in
the habit of coming
now and then.
8. amar hat beṭāe
ṭule uṭhece
dekhe je bolie
je ṭaktar na
ṭakle nōe. My hand uncommonly
having-swollen has-
risen having-seen he
said that doctor not
if-calling it-is-not. When he saw that my
hand was frightfully
swollen, he said
there was nothing
for it but to call in a
doctor.
9. tar ṇek age amra
cole gie thakbo
ta ki tumi
boṭhoni? That (*gen.*) much before
we having-moved
having-gone shall-
remain that [?] you
understand-not (*p.*)? Didn't you realise that
we should be gone
away long before
that?
10. tumi ki mone
korechile e
ṣōbdōṭa baṭṭa
bhaṣar oṣidhane
pāoa ṭabena? You [?] mind-in had-
done this word-the
Bengali language-of
dictionary-in a-get-
ting will-go-not? Did you think that
this word couldn't
be found in a dic-
tionary of the Ben-
gali language?

GRAMMAR FROM SENTENCE DRILL XXVI.

- (a) The future perfect (*I shall have done*) is formed by adding *thakbo*, *thakbe*, *thakben* to the past participle active.
ami kore *thakbo*, *I shall have done*.
- (b) Transitive verbs in colloquial Bengali may sometimes optionally take the ending *-le* instead of the ending *-lo* in the 3c. past; e.g. *bol:le* in sentences 2, 8 is for *bol:lo*.
- (c) *thak* in sentence 6 is a colloquial shortening of *thakuk*, 3c. imperative of *thaka*, *to remain*.
- (d) Bengali does not change the *tense* of verbs in reported speech.
je *bol:lo* tumi *efeco*, *He said you had come*,
not je *bol:lo* tumi *efechile*.

See sentences 1, 2, 3, 4, 5, 7, 8, 9, 10.

EXERCISE XXIII(b).

1. He has a little money it's true, but he can't be called rich. 2. The washerman has been taken very ill; he won't be able to wash the clothes to-day. 3. A little more vegetable curry will have to be cooked. 4. Can you (*h*) lend me seven pice? 5. Why are you (*h*) putting difficulties in my way? 6. I had an idea that he (*h*) wouldn't come. 7. You're sure to get caught if you go there. 9. Can people who haven't studied Sanskrit be called pandits? 9. Did you know all this beforehand? 10. No king will be able to govern this country. 11. Everyone sings the praises of the person whose salt he eats. 12. Why didn't you (*h*) say before what you're saying now? 13. What's the name of the person who teaches (*h*) you (*h*) Sanskrit? 14. I went to where he (*h*) was sitting. 15. How are people who have no money to buy this bungalow? 16. I know that he has gone away. 17. You'll never see any more of the person whom you saw yesterday. 18. It's those who've cooked the curry who are going to eat it. 19. What is the man called who earns his living by washing clothes? 20. He has got very rich.

For the Bengali translation of these sentences see Exercise XXIII(a) on page 87.

EXERCISE XXIV(a).

1. tumi amar kotha bijshef karoni kæno? 2. Je ki meefir bie dæeni? 3. kali puja asce budbar hobe. 4. tini onek dur hēte jete parenæ. 5. amar ar kicu tåka jūtle e baḡala kintum. 6. e jiniḡgulo kine tḡokeci. 7. æḡbar dekhi tara aḡe ki na. 8. Je dorjæ tḡhef die bofechilo. 9. amake dekhei je

palie gælo. 10. tini amake ækebare joja kotha bolecen. 11. jara thokæe tara nijei thokbe. 12. uni jodi palie jeten ta hole tumi ki kotie? 13. je jodi ašte cæe ta hole afukna. 14. amra jokole mile thelēe dorjāta khulte parbo. 15. tumi koto ṭaka die e bōikhana kineco? 16. ebar āb beṣi hōbe bole bod hocena. 17. sekthane hēṭe jaben kænō? thike gaṛi kore janra. 18. kal amabojē, na? 19. ami bōṛoi thækæe porci. 20. jani na kar kotha thik.

For the English translation of these sentences see Exercise XXIV(b) on page 94.

EXERCISE XXV(a).

1. apni oto olo boṣe apnar meṭir bie dite can kænō? 2. je oto choṭo je take dækha jacena. 3. je bakṣoṭa meramot kocie æmon somæ tar baba eṣe porlen. 4. bakṣer dhakna jodi khap kheto ta hole tate e kapoṛgulo rekhe ditum. 5. tumi je rokōm dokan khulke ki hōbe? tomar khodier moṭei ruṭbena. 6. cheleṭir ekṭu beṣi budhi thakle hoto, ta hole je e kaṛ jōhojei kotie patro. 7. tar kal badho hōēe baṛi cole jete hōbe bole amader jonje dhaka jete parbena. 8. amar hate ar ṭaka nēi tāi ami ar kicu kinte parina, kintu tomar hate ækhono dher ṭaka ace; icie kolie aro kinte paro. 9. torkariṭa dheke rakhona, na hole noṣṭo hōbe je. 10. dorjāta khulte na palie ghore dhukbo ki kore? 11. apnara ki funte panṛi er modihe ki hōēce? 12. je onek din holo thik korechilo tar meeke e ṭaka debe. 13. ponḍit moṣæe amar kuṛemir dorun amake khub bokechilen. 14. ami bamun thakurke kal khub jokale ašte bolechilum. 15. amra jedin je kapoṛ copoṛ dhopar hate diechilum, jegulo je ækhono niaṣeni. 16. je gechilo kintu amar jaoa hōēni. 17. tomra jukrobar ki korechile? 18. je joja kotha bolēni er doruni je e bipode porochilo. 19. ete tār dher ṭaka ruṭechilo. 20. tini gaṛi kinte gie thokechilen.

For the English translation of these sentences see Exercise XXV(b) on page 94.

LESSON XXVII.

SOUNDS AND SYMBOLS.

The Lengthened Consonants bṛ, gṛ, kṛ, ṭṛ, jṛ.

The positions are the same as for the corresponding simple consonants, but sustained a little longer.

PHONETIC DRILL XXVII.

aba, abṛa, dibṛi, robṛar, ogo, ogṛo, agṛe, jigṛeṣ, jigṛir, eke, ekṛe jakṛhi, bakṛo, dhakṛa, æṭa, æṭṛa, thṭaṭṛa, loṛa, graṭṛho, soṛṛho.

9. tomra jakole bhalo You (*pl.*) all well are You're all well, I hope?
 aco to? at-any-rate?
- age hæ, bhalo aci; Command yes, well we- Yes, thank you, sir;
 apnara kæmon are; you (*h. pl.*) how how are all of you
 acen? are? (*h*)?
10. apnake amar ekṭi You (*h*)-to of-me a word Please listen; I've got
 kotha bolbar of-saying there-is; something to tell you
 ace; apni you (*h*) kindness hav- (*h*).
 onugro kore ing-done listen.
 junun.

GRAMMAR FROM SENTENCE DRILL XXVII.

- (a) Simple verbs have verbal nouns ending in -a. The verbal nouns of causative verbs end in -no.

sekha, a learning; sekhamo, a teaching.

- (b) There is also a verbal noun ending in -ba which is generally used in the genitive (-bar) *jabar age, before going.*

- (c) Strictly speaking Bengali has no passive. The passive idea is expressed by using the verbal noun as the subject of some part of *hōa* or *jāa*.

e kaj kara hōe, This work is done.

e kaj kara jāe, This work can be done.

e kaj kara hole, If this work is done.

e kaj kara hōechilo, This work had been done.

e kaj kara gechilo, This work had been done.

take sekhamo jāena, He can't be taught.

- (d) *ucit* is an adjective meaning *right and proper*.

amar jāa ucit, My going is right and proper, i.e. I ought to go.

amar jāa ucit chilo, My going was right and proper, i.e. I ought to have gone.

- (e) A Bengali woman never mentions her husband's name, but refers to him as "uni."

- (f) *theke* is really the past participle of *thaka, to remain*; so *ami ghore theke bar holum* means *I came out having remained in the house, i.e. I came out of the house*. But nowadays this origin of *theke* has been forgotten, and it is treated as a postposition governing a genitive (*ghorer theke*), or an uninflected form (*ghor theke*) or a locative (*ghore theke*).

- (g) A verbal form ending in *-te* may be any one of the following:—
- (i) 2c. past frequentative; *kotre, you used to do.*
 - (ii) An infinitive; *kotre, to do.*
 - (iii) A present participle; *kotre, doing.* For an example of this see sentence 5 (*kotre*).
- (h) Many speakers use *bolbar, lekbar, dækbar, jonbar* instead of *bolbar, likbar, dekbar, funbar*. See sentence 10.

EXERCISE XXIV(b).

1. Why didn't you believe what I said? 2. Hasn't he got his daughter married? 3. The Kali Puja will take place next Wednesday. 4. He (h) can't walk a long way. 5. I'd have bought this bungalow if I could have got a little more money. 6. I was cheated when I bought these things. 7. Let's just see whether they come or not. 8. He was sitting leaning against the door. 9. He ran away directly he saw me. 10. He (h) was quite straightforward with me. 11. Those who cheat will themselves be cheated. 12. What would you have done if he'd (h) run away? 13. Let him come, do, if he wants to. 14. We shall be able to open the door if we all push together. 15. What did you pay for this book? 16. It doesn't look as if there would be many mangoes this season. 17. Why should you (h) walk there; go in a *thikā gari*, do. 18. To-morrow's the day of the new moon, isn't it? 19. I'm in a great fix. 20. I don't know who's right.

For the Bengali translation of these sentences see Exercise XXIV(a) on page 90.

EXERCISE XXV(b).

1. Why do you (h) want to get your daughter married so young? 2. He's so small that he can't be seen. 3. While he was mending the box his father arrived (h). 4. If the lid of the box had fitted, I should have put these clothes in it. 5. What's the good of your opening that sort of shop? You won't get any customers at all. 6. If the boy had had a little more sense, it would have been all right; in that case he could easily have done this work. 7. He won't be able to go with us to Dacca, as he's bound to go home to-morrow. 8. I can't buy anything more, as I've no more money on me; but you have still plenty of money on you; you can buy some more if you want to. 9. Cover up the vegetable curry, do, or else it will get spoilt you know. 10. How are we to get into the house; if we can't open the door? 11. Haven't you (h. pl.) heard what has happened in the meantime? 12. He made up his mind long ago to give this money to his daughter. 13. The paṇḍit mohāśay gave (h) me a good scolding

for my laziness. 14. I told the Brahman cook to come very early to-morrow morning. 15. The washerman hasn't brought back the clothes yet that we gave him the other day. 16. He went but I didn't. 17. What did you (*pl.*) do on Friday? 18. It was through not being straightforward that he got into this difficulty. 19. He (*h*) made a lot of money by this. 20. He (*h*) went to buy a car, but got taken in.

For the Bengali translation of these sentences see Exercise XXV(*a*) on page 91.

EXERCISE XXVI(*a*).

1. apni e jōbdōṭa baṅla oṣidhane paben bole bod hōēna. 2. tini bolechilen je amader ṭire aṣbar age tara cole gie thakbe. 3. amar hat æto ṭule uṭhechilo je ḍaktar ḍakte hōēchilo. 4. je meēṭi maṅhe maṅhe amader baṅi aṣto bōṭe, kintu tar ṣaṅge amar kōkhono ḍækha hōēni. 5. tomar e kōṭha ṣunei ami buṭe perechilum tar ki hōēce. 6. tara dekte dekte kaṅṭa ṣeṣ kore ṭelechilo, tāi amader kicui kot:e hōēni. 7. tāra ki kōren ṭhik kot:e paṣen:a ta dekke ami tāder gaṅi theke namte bolechilum. 8. er je ki ṭōl hōbe ta jodi jaṇtum ta hole e kaṅ kōkhono kotrumna. 9. apni tader e kōṭha bol:e tader mod:he bhari ṅhōṅra bedhe ṣabe. 10. amra ṣakhon dekte peechilum ṅhōṅ hōēe gaṅce ṭakhon amra omni rōṇa hōēchilum. 11. amar bhāi bolechilo je ṭaka ṭerot diece, kintu bastobik je ḍāēni. 12. amar boner kal bhor bæla aṣbar kōṭha chilo, kintu aṅ ṣunte peeci je budbarer age aṭe parbena. 13. ṅhōṅ na komle nōṅkoṭa chaṅṭe bhālo hōbena. 14. tara keu keu ṭire eṣe; ṣara aṅ ṭire aṣeni tara kal aṣbe. 15. tomader mod:he ki nie ṅhōṅra hocilo? 16. amar kace apni ki can ta jaṇte na paṭe dobo ki kore? 17. ḍaktar roṅ eṣe take oṣud khāōate parbena; tini oṣudṭa tomar hate deben, tomari khāōate hōbe. 18. mae ṅhie e nie oṅek kōṭha hōēchilo. 19. je bolechilo je ṭire eṣei amader e kaṅ kot:e hōbe. 20. tini ṭhik korechilen nōṅko korei ṣekhane ṣaben.

For the English translation of these sentences see Exercise XXVI(*b*) on page 98.

LESSON XXVIII.

SOUNDS AND SYMBOLS.

Nasalized Vowels.

All the Bengali vowels occur in both a simple and a nasalized form. We have already had examples of *ē*, *æ*, *ā*, *ō*. In this lesson we shall meet also with *ī* and *ū*, which are pronounced like *i* and *u*, only with the breath passing through the nose instead of through the mouth.

PHONETIC DRILL XXVIII.

hēṭe, dāter, ūcu, chīṭe, rēdhe, cād, chūṭe, ūki, bīdhe, kāde, bēdhe,
khūṭe, hāṭu, kāṭa, khōṭ, chāḍa, kōḍol, gāni, hēke, chēra.

SENTENCE DRILL XXVIII.

- | | | |
|---|---|---|
| 1. je jaí boluk na
kæno, ami mone
ja þhik koreci ta
korboi korbo. | Who what let-him-say
not why, I in-the-
mind what fixed have-
made that I- <i>will</i> -do
will-do. | I'm certainly going to
do what I've made
up my mind to, no
matter what any-
body says. |
| 2. tara ðnek dur
theke hæte efe
hæran hæe
poře thakbe;
ektu bisram
kore nik. | They very far from
having-walked hav-
ing-come exhausted
having-become hav-
ing-fallen will-be; a-
little rest having-
done let-them-take. | They've had a long
walk to get here and
must be tired out;
let them have a little
rest. |
| 3. ami cheletike
jig:ef kolrum je
kæno kådce. je
bol:æ tar agule
kåfa bídhece. | I the-boy (<i>obj.</i>) enquiry
made he why is-cry-
ing. He said finger-
in thorn has-pierced. | I asked the boy why he
was crying. He said
he'd run a thorn into
his finger. |
| 4. ami khũjeo take
kothao dekte
pāni. jese
ghorer dorja
khule ũki mere
dekte pelum je
ekthane ækla
boje bōi pořce. | I having-searched-even
him anywhere to-see
got-not. At-last the-
room's door having-
opened peep having-
struck to-see I-got
he here alone having-
sat-down book is-
reading. | I couldn't find him
anywhere, though I
looked for him. At
last I opened the
door of the room
and peeped in and
saw he was sitting
here by himself read-
ing a book. |
| 5. je bonduk chũreçe
tar nam ki ami
janina, kintu
take dekte pele
cinte parbo bole
mone hocce. | Who gun-has-fired his
name what I know-
not, but him to-see
if-getting to-recog-
nise I-shall-be-able
having-said in-the-
mind it-is-occurring. | I don't know what the
name of the person
is who fired the gun,
but I think I should
recognise him if I
saw him. |

- | | | |
|--|--|--|
| 6. cād uṭṭe ækhono
onek deri ace;
je poj:onto na
uṭṭe je poj:onto
amra rōṇa hote
parbona. | Moon to-rise still much
delay there-is; what-
interval not it-will-
rise that interval we
starting to-become
shall-be-able-not. | The moon won't rise
for a long time yet;
we can't start till it
does. |
| 7. e torkari ke rēd-
hece?
kæno, apnar ki
bhalo lagcena? | This vegetable-curry
who has-cooked?
Why, your (h) [?] good
is-striking-not? | Who cooked this curry?
Why? Don't you like
it? |
| 8. tomar dhuti je
chīṭe gæce; ar
æk:hana pore
efona. | Your dhuti that hav-
ing-torn has-gone;
other one having-
put-on come-do. | Why, your dhuti is
torn; go and put on
another one, do. |
| 9. e pahaṛ or cee tin
gun ūcu. | This hill that (gen.)
than three times
high. | This hill is three times
as high as that one. |
| 10. dāt thakte dāter
moj:eda bojha
jaena. | Tooth remaining tooth-
of value an-under-
standing goes-not. | One can't realise the
value of teeth as
long as one has them. |

GRAMMAR FROM SENTENCE DRILL XXVIII.

- (a) The verbs *pōṛa* (*to fall*) and *oṭha* (*to rise*) are used with a preceding past participle active to form compound verbs, expressing, in the case of *pōṛa* a change for the worse, or to a state of less activity, and in the case *oṭha* a change for the better, or to a state of greater activity.

je hōṇeran hōṇe porece, *He has got tired out.*

je dhoni hōṇe uṭhece, *He has got rich.*

- (b) Bengali does not favour a series of clauses connected by *and*; it avoids the necessity for it by a liberal use of the past participle active. See sentences 2, 4.
- (c) Note the present tenses in the indirect speech after the past tense *jig:ej kol:um* and *bol:ej* in sentence 3.
- (d) In sentence 3 *kāṭa* is the subject of *bīdhece*, which is an intransitive verb.
- (e) Bengali often says *come having done* instead of *go and do*. See sentence 8.
- (f) We have had many examples of the use of *je* to mean *Why* or *You see*. In these cases the *je* is the elliptic *je*, and means (*Do you not realise*) *that . . . ?* (*Have you not noticed*) *that . . . ?*

- (g) *chêpa* means *to tear* (transitive), but *chêpe jâoa* means *to get torn*. See sentence 8. Compare *harie jâoa*, *to get lost*.
- (h) *cee* was originally a past participle active. But it is often used as a post-position governing a preceding genitive and meaning *in comparison with*. See sentence 9.
- Je amar cee du gun bôgo*, *He is twice as big as I am*.
Je amar cee khub bôgo, *He is much bigger than I am*.
- (i) *bar* means *time* in the sense of *occurrence*; but *gun* is used when the idea of multiplication is intended. See sentence 9.

EXERCISE XXVI(b).

1. I don't suppose you (h) will find this word in a Bengali dictionary.
2. He (h) said they would be gone before we got back.
3. My hand had swollen up so much that a doctor had to be called in.
4. It's true that that girl used to come to our house now and again, but I never met her.
5. As soon as I heard what you said, I realised what had happened to him.
6. They finished off the work in no time, and so we didn't have to do anything at all.
7. When I saw that they (h) couldn't make up their minds what to do, I told them (h) to get down from the car.
8. I should never have done this, if I had known what the consequences would be.
9. If you (h) tell them this, there will be a serious quarrel between them.
10. We started at once when we saw the storm was over.
11. My brother said he had paid back the money, but really he hadn't.
12. The arrangement was that my sister was to come first thing to-morrow morning, but I've heard to-day that she won't be able to come before Wednesday.
13. The boat had better not start unless the storm dies down.
14. Some of them have come back; those who haven't come back to-day are coming to-morrow.
15. What were you (pl.) quarrelling about?
16. Unless I know what you (h) want from me, how am I to give it to you?
17. The doctor won't be able (h) to come every day and make him take his medicine; he (h) will hand the medicine over to you, and you'll have to give it to him.
18. There was a lot of talk between the mother and her daughter on this point.
19. He said we should have to do this work as soon as we got back.
20. He had decided to go there by boat.

For the Bengali translation of these sentences see Exercise XXVI(a) on page 95.

EXERCISE XXVII(a).

1. *ami take dokane theke bar kore dite cestâ kolum kintu parini.*
2. *apni amar kotha grapho na kôke amar bhâike jigrêf korun; seo jekhane*

chilo. 3. tāke tomar kicu bolbar thakle ekhuni bōlo ; tini ekṭu pōre cole jaben. 4. apnar baṭir ṣokole kāmōn acen? amar mar ekṭu ṣṣuk hōēce, kintu ar ṣokole bhalo ace. 5. e iṣkule ki ki ṣekhano hōē? 6. tomar ṣe erōkom bābōhar kōra ucit nōē, e kōtha ami tomake kōto bar boleci. 7. apni ki junte peecen cole jabar ṣomōe tini amake ki bolecen? 8. tar ekhane bōṣe gōlpo kotre ṣomōē nōṣṭo kōra ucit chilona. 9. tara ki kore khāē ta jantumna. 10. āmon kōtha mukhe ante ki tomar lōṣa kocre na? 11. ami aṣce biṣudbar ṣīre ṣete na pake colbena. 12. tara take ṭhaṭṭa kocre dekhe ami tader bokechilum. 13. oṣōb tomar ṣōṣho hōbena bole mōne hocre. 14. e bōṣguli ṣodi kinte cāo ta hole ekhuni take bole dāo, na hole ṣōb nie ṣāōa hōbe. 15. nōūko kore ṣekhane ṣāōa ṣāēna bole amra gaṣi kore jacri. 16. āto ṣōṣṣe har manle ki colbe? ar āgbar ceṣṭa korunā. 17. e kaṣ kōbe kōra hōēce ta to amar mone nēi. 18. tumi oke ṣōṣṣe kore na anle kicu kōra jabena. 19. tāke eṣōb bōla hōēce, kintu tini mōṭei ṣunlenā. 20. amar ṣe bōṣguli kothao pāōa jaciena.

For the English translation of these sentences see Exercise XXVII(b) on page 102.

EXERCISE XXVIII(a).

1. din thakte amader khub khaṭṭe hōbe, din gele pōre ar kaṣ kōra jabena. 2. tomar dhuti ṣe amar dhutir cee oṣek bhalo ! 3. ṣe e pōṣonto er kicui junte pāēni ; ami take āgbar bole aṣi ṣe ki hōēce. 4. ṣe gan amar bōṣo bhalo lagce ; ar āgbar ganā. 5. tomar aṣṭe āto deri kāno hōēce na buṣhe ṣe bhari cōṭe uṭhechilo. 6. age kothao tar ṣōṣṣe amar dākha hōēce bole mone hocre, kintu ṭhik kore bolte pacina ṣe kothāē. 7. ṣe ki kore jante perechilo tara kothāē ace? ṣe eṣe e dōṣa khule ūki mere tader dekṭe peechilo ṣe. 8. ami tāke ṣigṣeṣ korechilum tini ki kocren, kintu tini amake kicui bolte raṣi hōnri. 9. tomra ki hēṭe eṣeco, na gaṣi kore eṣeco? amader ṣe gaṣi nēi ; hēṭei aṣṭe hōēce bōi ki. 10. ar ṣe ṣak na kāno, amra to ṣaboi ṣabo. 11. onugro kore kal grame theke ṣe ṣōb ṣiniṣ kine eṣei tar hiṣabṭa likhe amar hate deben. 12. tar kace tumi ṣto ṭaka peeco, amar kace aṣṭe tar pāc gun pete. 13. erōkom āṣṭa ghōr kinte hole oṣek ṭaka dite hōbe ṣe. 14. bondukṭa amake āgbar dekhie dāōna ; dekhi meramot kōra ṣāē ki na. 15. ami tader ṣigriṣ kore tōrkariṭa rādte boleci, kintu tara amar kōtha na ṣune ākhono bōṣe gōlpo kocre. 16. ami junte pāni tini ki bolcen, kintu tini kāūke bokcen bole bod holo. 17. tomra ko din theke ekhane aco? 18. tomar dhuti chīṣe gāce ta ṣodi amake bolte ta hole tomake ar ākrihana niṣcōē dite patrum. 19. amra pahāṣe theke neme aṣci āmon ṣomōēi ṣe amake e kōtha bole dilo. 20. take dekhei cinte perechilum.

For the English translations of these sentences see Exercise XXVIII(b) on page 103.

LESSON XXIX.

SENTENCE DRILL XXIX.

- | | | |
|---|--|--|
| <p>1. tui cup korifna
kæno? tor kicui
bolbar dorkar
nêi. ja kicu
bolbar ta amii
bolbo.</p> | <p>You (i) silence do-not
why? Of-you any-
thing-at-all of-saying
need there-is-not;
what anything of-
saying that I will-
say.</p> | <p>Why don't you (i) shut
up? There's no need
for you to say any-
thing at all; what-
ever there is to be
said, I'll say.</p> |
| <p>2. tora kabe ajsbi, kal
na porju din?

tate amader to
kicu afe jâena;
je din ele toder
jubidhe hobe,
jedini ajsbo.</p> | <p>You (i. pl.) when will-
come, to-morrow or
after-to-morrow day?

That-in of-us at-any-
rate anything comes
goes-not; what day
if-coming your (i. pl.)
convenience will-oc-
cur <i>that-day</i> we-will-
come.</p> | <p>When will you (i. pl.)
come, to-morrow or
the day after?

It's all the same to us.
We'll come whatever
day suits you (i. pl.).</p> |
| <p>3. bichanaṭa cōṭ kore
bêdhe de. age
bêdhe diṣni
kæno? tui ki
jantij na khub
jokale rōṇa
hobar kotha?</p> | <p>Bedding-the speed hav-
ing-made having-
bound give (i). Before
having-bound you-
give-not (p) why?
You [?] knew-not
very early starting
of-becoming word?</p> | <p>Do (i) up the bedding;
quickly. Why didn't
you do it up before?
Didn't you know
that the arrange-
ment was that we
were to start quite
early?</p> |
| <p>4. tui ki dudṭa chēke
niecij? ta hole
torkariṭa corie
dena; tar pore
bajar theke nun
kine anij.</p> | <p>You (i) [?] milk-the
having-strained have-
taken? That if-oc-
curring curry-the
having-put-on give-
not. That (<i>gen.</i>) after
bazaar from salt hav-
ing-bought fetch.</p> | <p>Have you (i) got the
milk strained? If
you have, put on the
vegetables do. Then
go to the bazaar and
buy some salt.</p> |
| <p>5. ætōkṣhon tui ki
kocṛili? tui ṭire
aṣiṣni dekhe ami
bhebe mocrilum.</p> | <p>So-many-moments you
(i) what were-doing?
You having-turned
come-not (p.) hav-
ing-seen I having-
worried was-dying.</p> | <p>What have you (i) been
doing all this time?
I've been worrying
myself to death be-
cause you hadn't
come back.</p> |

6. *tuio jekhane dārie-chili to ; ki hocie nijcōe dekheciṣ. ækhon somosto bæparṭa bhege bōlna ; na bolif to tokeo jāja dobo.* You (i)-also there were-standing at-any-rate ; what is-happening certainly you have-seen. Now whole matter-the having-broken say-not. Not you-say at-any rate you (*obj.*)-too punish-ment I will-give. You (i) were standing there too, weren't you? You must have seen what was happening. Come along, out with the whole story, or else I'll punish you too.
7. *o nie tui matha ghamaciṣ kænō? o bæparṭæ tor hat die kaṣ ki?* That having-taken you (i) head are-mak-ing-to-sweat why? That matter-the-in your hand having-given work what? Why are you (i) worry-ing your head about that? What's the need of your inter-fering in the busi-ness?
8. *tui ki amæe bōlna, iṅreṣi likte pariṣ? acra e bōier theke du ekṭi kōṭha lekna, dekhi. tar pore ja likheciṣ tar mane amake bolif.* You (i) [?] me tell-not (*φ*) English to-write you-can? All-right this book (*gen.*) from two one word write-not, let-me-see. That (*gen.*) after what you have-written its meaning me tell. Didn't you (i) tell me you could write Eng-lish? Very well, just write a few words from this book and let me see it. And then tell me the meaning of what you have written.
9. *ækhon jāṣne ; briṣṭi porcæ ; ekṭu theke jāṣ.* Now go (i)-not ; rain is-falling ; a-little hav-ing-stayed go. Don't go (i) now! It's raining. Wait a little while and then go.
10. *cole æena baba ; ekhane ar thakiṣ ne ; amra ekhuni baṣi jāi.* Having-moved come (i)-not, father ; here more stay-not ; we at-once home go. Come (i) along, my boy ; don't stay here any longer ; let's go home at once.

GRAMMAR FROM SENTENCE DRILL XXIX.

- (a) Besides the common and honorific forms of the 2nd person there are inferior forms, which are used when speaking to inferiors, children, and very intimate friends. When such a form is used, in the sentences (i) is placed after the corresponding word in the English translation.

- (b) The pronoun for the inferior second person (2.i.) is *tui*. Obj. *toke*; gen. *tor*; nom. pl. *tora*; gen. and obj. pl. *toder*.
- (c) The endings which mark the 2.i. in verbal forms are given below.
- Present simple, -if (or -f with verbal stems ending with a vowel).
 „ imperfect, -cif.
 „ perfect, -ecif.
 „ frequentative, -e thakif.
- Past simple, -li.
 „ imperfect, -cili.
 „ perfect, -echili.
 „ frequentative, -tif.
- Future simple, -bi.
 „ imperfect, -te thakbi.
 „ perfect, -e thakbi.
- Imperative present, no ending (e.g. *kār*, *lek*, *ja*).
 „ future, -if (or -f).
- (d) *na* after a verb sometimes becomes *ne* in very colloquial speech. See sentences 9, 10.

EXERCISE XXVII(b).

1. I tried to put him out of the shop but couldn't. 2. If you (*h*) don't accept what I say, ask my brother; he was there too. 3. If you've got anything to say to him (*h*), say it now; he'll be going away presently. 4. How are (*h*) all your (*h*) people at home? My mother's rather unwell, but everyone else is well. 5. What subjects are taught in this school? 6. How many times I've told you that you ought not to behave in this way. 7. Have you (*h*) heard what he (*h*) said to me when he was going away? 8. He ought not to have wasted his time sitting here gossiping. 9. I didn't know what they did for a living. 10. Aren't you ashamed to take such words on your lips? 11. It won't do for me not to be able to go back next Thursday. 12. I scolded them when I saw they were making fun of him. 13. I don't think you'd be able to put up with all that. 14. If you want to buy these books tell him so at once, or else they'll all be taken away. 15. We're going there by car as it's impossible to get there by boat. 16. It won't do to give up so easily. Have (*h*) another try, do. 17. I don't remember when this work was done. 18. Nothing can be done unless you bring him with you. 19. He (*h*) was told all this, but he didn't pay the least attention to it. 20. Those books of mine are nowhere to be found.

For the Bengali translation of these sentences see Exercise XXVII(a) on page 98.

EXERCISE XXVIII(b).

1. We shall have to work hard as long as it is light; it won't be possible to do any more work after it is dark. 2. Why, your dhuti is much better than mine! 3. Up to now he hasn't heard anything at all about it; let me just go and tell him what has happened. 4. I like that song very much; do sing (*h*) it again. 5. He got very angry as he didn't realise why you had come so late. 6. I fancy I've seen him somewhere before, but can't exactly say where. 7. How did he find out where they were? Why, he came and opened the door and peeped in and saw them. 8. I asked him (*h*) what he was doing, but he wouldn't tell me anything at all. 9. Did you walk here or drive? Why, we have no car; we had to *walk* of course. 10. *We're* certainly going at any rate, no matter who else goes. 11. As soon as you have been to the village to-morrow and bought those things, please make up the account and let (*h*) me have it. 12. If you'd come to me I'd have given you five times as much as you got from him. 13. Why, one would have to pay a lot of money if one had to buy a house like this. 14. Let me just have a look at the gun; let's see if it can be mended or not. 15. I've told them to cook the curry quickly, but they've paid no attention to me and are still sitting gossiping. 16. I couldn't hear what he (*h*) was saying, but he seemed to be scolding somebody. 17. How long have you (*pl.*) been here? 18. If you had told me your dhuti was torn, I could certainly have given you another one. 19. It was as we were coming down the hill that he told me this. 20. I recognised him directly I saw him.

For the Bengali translation of these sentences see Exercise XXVIII(a) on page 99.

EXERCISE XXIX(a).

1. tui jodi cup na korif ta hole toke jaja dobo. 2. tor ki kora ucit ta amar toke bojhabar dorkar nei. 3. tora ki kocif? khacif na ki? ami mone kocilum toder khaôa dâôa er modhe hōe gie thakbe. 4. e bijsê kal ja ja korbar thakbe ta toderi kotre hōbe; amra tate hat dobona. 5. tor porju din aibar kotha june ami mone thik kolrum je din bari thakbo, ta hole tor jōge dākha hote parbe. 6. ami toder hate taka dil ar tader hate dii, tate toder kicu aje jāena, kēmon? 7. er age jodi bichanāta bēdhe ditish ta hole amader aro jubidhe hoto. 8. e dudṭa bhalo kore chēke nāôa hōeni dekhe ma tor opor bhari cōṭe uṭben. 9. torkariṭa cōṭe debar agei tate nun difni kēno? 10. je bagane gie cheṭṭike gace dekhe take bolie, neme âe; tui okhane ki kocif? 11. amar deri hole tui bhebe morbi e bhōe ami taratarī ṭire elum. 12. tui tor bhāike somosto bēparṭa bheje

bole thakbi ei bujhe ami take er kicu janāmi. 13. toke e nie matha ghamate habena; tui nijer kaj kor; amar kaje hat disna. 14. tui bagla bolte paris kintu likte janisna; ækhon likteo jile bhalo habe. 15. aj tui je je jinif kinecif kal tar hisab likhe dif. 16. tãr kace ekhuni jana, tini toke dakcen. 17. tui kãmon acif? tor ofuk ki fere gælo? 18. tui kal kothãe chili? toke khũjeo pāni. 19. tui ækhon dakõlakke aste dekbi, tokhon amake bole dif. 20. tora jakole toder cakri chege diechili keno?

For the English translation of these sentences see Exercise XXIX(b) on page 106.

LESSON XXX.

SENTENCE DRILL XXX.

- | | | |
|---|--|---|
| 1. amake ki tomar
mone porbe? | Me (<i>obj.</i>) [?] your mind-
in it-will-fall? | Will you remember
me? |
| porbe bõr ki? tumi
ki mone kocõ
ami tomãe
kãkhono bhule
jete parbo? | It-will-fall except:
what? You [?] in-
mind are-doing I you
(<i>obj.</i>) ever having-
forgotten to-go shall-
be-able? | O! course I shall. Do
you think I could
ever forget you? |
| 2. take erõkom kaj
korbar lok bolei
jantum. | Him this-kind work of-
doing person having-
said I-used-to-know. | I <i>thought</i> he was a man
who would do this
sort of thing. |
| 3. oto fakã lagbe tai
jodi jantum ta
hole e kaje
kãkhono hat
ditumna. | So-many rupee it-will
require <i>that</i> if I-had-
known that if-occur-
ring this work-in
ever hand I-would-
have-given-not. | I'd never have started
on this business, if
I'd known it was
going to cost as much
as this. |
| 4. ækhon bolo dekhi
er upãe ki? | Now say, let-me-see of-
this the-device what? | Now tell me! What's
the way out of this
difficulty? |
| ta ami ki kore
bolbo? tumii
jefa bujhe nãõ. | That I what having-
done shall-say? You
that having-under-
stood take. | Oh, how can I say?
You settle that for
yourself. |

5. e juto jora khub This boot pair very This pair of boots is
mojbut; onek strong; many day very strong. They
din tikbe bole will-last having-said look as if they'd last
mone hocie. in-the-mind it-is- a long time.
becoming.
6. je ki jabe? apnar He [?] will go? Of you Will he go? What do
kaemon mone (h) how in-mind it-is- you think?
hocie? becoming?
ki jani? jeteo pare, What I-know? To-go- Goodness knows! He
na jeteo pare. also he-is-able, not may go, and on the
to-go-also he-is-able. other hand he may
not.
7. hœ ami jai nœ It-occurs I go it-is-not Either let me go, or
tumi jao. you go. else you go.
tai to; ete dujoneri That at-any-rate; in- Just so; why should we
somœ nojto this of-two-persons both waste our time
hœbe kaeno? time spoilt will-be- on it?
come why?
8. e kotha babar kane This word father's ear- I didn't tell anybody
ufbe ei bhœ in will-rise *this* fear- for fear it should get
kaũke bolini. in to-anyone I say- to my father's ears.
ækhon tumi gie not (p). Now you Now you've gone
babake bole job having-gone to- and told my father
mañi kolke. father having-said and spoilt every-
everything mud thing.
made.
9. tini afleo afte He (h) if-coming-even It's just possible he (h)
paren. to-come is-able. may come.
ta tini afun ar nai That he (h) let-him- Ah, well, whether he
afun, apni to come and *not* let-him- comes or not, you (h)
thakbeni, na? come, you (h) at-any will be there for cer-
rate *will-be-there*, no? tain, won't you?
10. take deklei amar Him if-seeing-only my I want to laugh at the
haji pœ. laughter it-gets. mere sight of him.
kaeno, ete hafbar Why? in-this of-laugh- Why? I don't see any-
to kicui dekte ing at-any-rate any- thing at all in it to
pacina. thing-at-all to-see. laugh at.
I-am-getting-not.

NOTES ON SENTENCE DRILL XXX.

1. The subject of porbe is the impersonal *it*. amake must be regarded as an objective of reference—in reference to me.

2. take is the object of boleī. The past participle active bole is often used to mean *to the effect that*; for an example see sentence 5. But here in sentence 2 it governs not a clause but an objective case. The -i at the end of boleī makes the sentence mean that it was just this impression and no other that I had about him. jana often means *think, feel*, rather than *know* in the sense of certain or exact knowledge.
4. ta is here an interjection rather than a pronoun. Compare sentence 9.
5. Here the object of bole is the clause onak din t̃kbe.
6. na jete pare, *He may not go*, i.e. *it is possible that he will not go*. jete parena, *He cannot go, he is unable to go*.
10. The subject of pāe is the impersonal *it*, and its object is haṣī. The meaning of the to in the second sentence is that there may be in the situation some reason for some other feeling, but none at any rate for laughter.

EXERCISE XXIX(c).

Translate all second persons in this exercise by inferior forms.

1. If you don't keep quiet I'll punish you. 2. There's no need for me to explain to you what you ought to do. 3. What are you (t̃i.) doing? Are you having your dinner or what? I was thinking you'd have finished your dinner by now. 4. It's you (t̃i.) who'll have to do whatever has to be done in this matter to-morrow. We're not going to have anything to do with it. 5. When I heard it was arranged that you were to come the day after to-morrow, I decided I'd stay at home that day, and then I should be able to meet you. 6. It's all the same to you (t̃i.) whether I pay the money to you or to them, isn't it? 7. It would have been more convenient for us, if you had done up the bedding earlier. 8. Your mother will be very angry with you, when she sees that this milk hasn't been properly strained. 9. Why didn't you put some salt in the curry, before you put it on the fire? 10. When he got into the garden and saw the boy in the tree, he said to him, "Come down! What are you doing there?" 11. I came back in a hurry for fear you'd worry yourself to death if I was late. 12. As I concluded you'd have told your brother the whole story, I didn't give him any information about it. 13. There's no need for you to worry about this. You do your own work; don't interfere with mine. 14. You can talk Bengali, but you don't know how to write it. Now you'd better learn how to write it as well. 15. Make out an account for me to-morrow of the things you've bought to-day. 16. Go to him (h) at once, do; he's calling you. 17. How are you? Have

you got over your illness? 18. Where were you yesterday? I looked for you, but couldn't find you. 19. Tell me when you see the postman coming. 20. Why did you all give up your situations?

For the Bengali translation of these sentences see Exercise XXIX(a) on page 103.

EXERCISE XXX(a).

1. hã, ækhon take amar mone porçe, kintu tar nam to ækebare bhule geci. 2. dejer fajon kotie je moiei janena take raja bole manbe kænô? 3. ejôb jiniş kinte koto taka lagbe ta janina. 4. amar nijer gie bondobosto kotie hobe; ar kono upãe to dekte pacina. 5. amake ektu bhebe bujhe nite hobe je ki kolie bhalo hõe. 6. je juto jora daj hopta holo kuçi taka die kinechilum ta beşi din tikenî; eri mod:he ækebare naşto hõece. 7. take ašte bolte je ašte raşi hobe ki na thik bola jãe na; raşi hoteo pare na hoteo pare. 8. amader dujoner mod:he e nie jhogra bedhe gechilo. 9. kothaşa mar kane utle tini ki bolben? ki jani? bod hõe tini amader bokben. 10. ami er je upãe thik korechilum tate tini raşi na hole job maşi hobe, tate fondeu nêi. 11. je e bagala kinleo kinte pare, kintu oto taka die kinben ki na ami bolte pacina. 12. je kinuk ar nai kinuk, ami tar kome becboina. 13. amar ghum pacie; æto dur hẽte efeci je ækebare hõeran hõeci. 14. je amader bujhie dilo je ki rãkom thækæe porçe. 15. tomar kauke erãkom thãkano ucit nõe. 16. tar ñek taka ace, kintu tar bud:hi beşi nêi. 17. tomãe e kaş kotieo bolbona, na kotieo bolbona. 18. je amar nam jigref korechilo. 19. je je poronto na aşe amra je poronto cole jete parbona. 20. bõikhana porci amake onugro kore ferot deben.

For the English translation of these sentences see Exercise XXX(b) on page 110.

LESSON XXXI.

SENTENCE DRILL XXXI.

- | | | |
|---|--|--|
| 1. aške apnar ñek
kaş korbar ace
ki? | To-day (<i>obj.</i>) of-you (<i>h</i>)
much work of-doing
there-is [?]? | Have you (<i>h</i>) got a lot
to do to-day? |
| na, aş to bişef kicu
hate nêi; kal
kintu amãe bejãe
khaşte hobe. | No, to-day at-any-rate
special anything in-
hand there-is-not;
to-morrow but of-
me uncommonly to-
work it-will-become. | No, I'm not particu-
larly busy to-day;
but to-morrow I
shall have to work
extra hard. |

- | | | |
|---|--|---|
| <p>2. apni nibe e katha
na bole ami
lekshono bishef
kotumna,
amon ki, apnar
multhe suno
sohoje bishef
hocena.</p> | <p>You (<i>h</i>) yourself this
word not if-saying I
<i>ever</i> belief should-
have-done-not, such
what, your (<i>h</i>) mouth-
in having-heard-even
easily belief have-
coming-not.</p> | <p>I should <i>never</i> have
believed it, unless
you (<i>h</i>) had told me
so yourself. In fact
it isn't easy to be-
lieve, even now that
I've heard it from
your own lips.</p> |
| <p>3. sekhaner giei ghire
eseci; amar
jāna na jānari
modhe.</p> | <p>There having-gone-
only having-tuned
I-have-come; my
going not going (<i>gen.</i>)
only in.</p> | <p>I came back as soon
as I got there. I
might just as well
not have gone.</p> |
| <p>4. du din thakte pale
hoto; kintu du
din dure thak,
ek ghanta
thakte dāna
holona.</p> | <p>Two day to-day if-
being-able it-would-
have-become; but
two day at-a-dist-
ance let-remain, one
hour-even to-stay a-
giving occurred-not.</p> | <p>It would have been all
right, if I could have
stayed a couple of
days; but I wasn't
allowed to stay even
an hour, to say noth-
ing of two days.</p> |
| <p>5. amar e loktake
rekebare okejo
bole mone hocce.

e katha bolco
kēno?
je je khali ja ta
boke befāc.</p> | <p>Of-me this person-the
(<i>obj.</i>) quite worthless
having-called in-
mind it-is-occurring.

This word you-are-say-
ing why?

He that only what that
having-chattered
goes-about.</p> | <p>This fellow strikes me
as absolutely good-
for-nothing.

Why do you say that?

Why, he does nothing
but go about talking
any nonsense that
comes into his head.</p> |
| <p>6. tomake ager theke
bole rakci era
joto cestā koruk
na kēno, e
porikheje
kākshono paś
kotre parbena.</p> | <p>You (<i>obj.</i>) before (<i>gen.</i>)
from having-told I-
am-keeping, they
how-much effort let-
them-make not why,
this examination-the
<i>ever</i> pass to-do they-
will-be-able-not.</p> | <p>I warn you beforehand
they'll never be able
to pass this exami-
nation, no matter
how hard they try.</p> |

- | | | |
|---|---|---|
| 7. tumi ekhane ki
mone kore?
apni je aste
bolechilen.
kōi, ami to crākom
kicu bolini. | You here what in-mind
having-done?
You (<i>h</i>) that to-come
had-said.
Where, I at-any-rate
this-kind anything
did-not-say. | What are you doing
here?
Why, you (<i>h</i>) told me
to come.
Not a bit of it! <i>I</i> never
said anything of the
kind. |
| 8. amader khāoa
dāoa ei hōce
gālo. ja hok
apni bofun;
apnar jon:e
ek:huni kicu
rēdhe dici. | Our eating, etc., just-
now having-occurred
went. What let-it-
become, you (<i>h</i>) sit-
down; you (<i>gen.</i>) for
<i>now-at-once</i> some-
thing having-cooked
I-am-giving. | We've just finished din-
ner. Never mind;
you (<i>h</i>) sit down, and
I'll cook something
for you <i>at once</i> . |
| 9. tōbe mofāc
col:um.
oto fokale krāno?
carti khee gele
hōena? | Then sir I-started.
So early why? Four
having-eaten if-going
it-becomes-not? | Well, sir, I'll be going.
Why go so early?
Couldn't you have a
mouthful of food
before you go? |
| 10. ciṭhikhana ei
ghorei na ki
rekhechilen?
kōi, ami to
dekṭe pac:ina.
oi je ṭebiler
opor rōcecel | Letter-the <i>this room-in</i>
or what you-had-
kept (<i>h</i>)? Where, I
at-any-rate to-see
am-getting-not.
There that table (<i>gen.</i>)-
on it-has-remained. | So it was in this room
that you (<i>h</i>) left the
letter was it? Well,
<i>I</i> can't see it.
Why, there it is on the
table! |

NOTES ON SENTENCE DRILL XXXI.

1. *aj* and *kal* when used adverbially, may optionally take an objective inflexion, *-ke*.
2. *kā:k:hono* emphatic colloquial form for *kākhono*. Compare *kicu* in sentence 7.
3. *amar jāoa na jāōari modṣhe*, *It is to the class of not going that my going belongs*.
4. *thak* = *thakuk*.
5. *lokṭi*, *the person, the man*; *lokṭa*, *the fellow*. For the use of these two participles, *ṭi* and *ṭa*, see page 115.
6. *porikṣheṭe*, colloquial form for *porikṣhæṭa*.

7. je, the elliptic je.

kôî is here an interjection.

kicru, emphatic colloquial form for kicu.

8. ek:huni, emphatic for ekhuni.

9. carti, *four (grains of rice), a mouthful.*

10. oi, *there*; je, elliptic je.

EXERCISE XXX(b).

1. Yes, I remember him now, but I've quite forgotten his *name*.
 2. Why should people acknowledge as king one who has no idea how to govern the country. 3. I don't know how much these things will cost.
 4. I must go and make the arrangements myself; I don't see any other way. 5. I shall have to consider a bit and make up my mind what had better be done. 6. The pair of boots I bought for twenty rupees ten weeks ago, hasn't lasted long; they are already quite done for. 7. One can't say for certain whether he'll agree to come, if he's asked to. He may agree, and on the other hand he may not. 8. A quarrel arose between the two of us about this. 9. If the thing gets to our mother's ears, what'll she say? Goodness knows! I suppose she'll scold us.
 10. There's no doubt everything will be spoilt if he doesn't agree to the plan I've made for getting over the difficulty. 11. It's possible he may buy this bungalow, but I can't say whether or not he'll pay as much as that for it. 12. Whether he buys it or not, I'm not going to sell it for less than that. 13. I feel sleepy; I've walked such a long way that I'm quite tired out. 14. He explained to us what a fix he was in. 15. You oughtn't to cheat anybody like this. 16. He has lots of money but not much sense. 17. I'm not going to tell you to do it, or not to do it. 18. He asked my name. 19. We can't go away till he comes. 20. Please let me have the book back as soon as you've read it.

For the Bengali translation of these sentences see Exercise XXX(a) on page 107.

EXERCISE XXXI(a).

1. aj amar hate æto kaj ace je tar jonge dækha korbar jonre jekhane jete parbona. 2. e kotha nijcõe jotî; ami je tar nijer muk theke junte peeci. 3. tate ki? je ki kækhono mitthe kotha bolena? 4. ekhane efei amader jodi ðire jete hoto, ta hôle amra motei na ele aro bhalo hoto, na? 5. ekhane roj afa dure thak, tara amader ækbaro afte debe ki na jondeu. 6. ja ta bokle ki hobe? ektu bujhe fujhe kotha bolna. 7. kajta erokom okejo loker hate dile je je job mañi korbe. 8. ami toke bole rakci, cakri ækbar cheçe dile ar kækhono pabina. 9. joto lok afuk na kæno, jækoler bofbar jæga dher thakbe. 10. je jodi erokom kicu bole thake, ta hôle tar jaja

nijcōe hōōa ucit. 11. ami cithikhana ei liklum; apni onugro kore take die aśben. 12. tara khete bofce æmon ſomōe amra eſe poſlum, tã amader carſi khete na die thakte palona. 13. bōikhana baſi ſele eſeci, tã aſ poſte parbona. 14. apni æto ſokale colen kãeno? apnake amar aro ñek kotha bolbar chilo. ja hok, kal ſokhon dækha hōbe tãkhon bolbo. 15. more jabar du din age tini amake ja bolechilen ta, bod hōe, ami kãkhono bhule jete parbona. 16. tui ætãkhon kothãe chili? khãōa dãōa ñek age hōēe gæce, kintu tor jonre kicu rekheci. 17. amra ſokhon dekte pelum tini cup kore boſe acen, tãkhon amra mone kolum ækhon tãke e biſōe kicu na bole pore bola bhalo hōbe. 18. ſe ſtãkhon ekhane thakbe tãtãkhon amaro thakte hōbe. 19. e ghore ækla thakte amar bhōe kocre. 20. oſob kotha kal poſonto thak; aſ amader ar ſomōe nēl.

For the English translation of these sentences see Exercise XXXI(b) below.

EXERCISE XXXI(b).

1. I've got so much work in hand to-day that I shan't be able to go there to see him. 2. It's certainly true. Why, I heard it from his own lips. 3. What of that? Doesn't he ever tell lies? 4. If we'd had to go back directly we got here, we'd better not have come at all, hadn't we? 5. It's doubtful whether they'll let us come here even once, to say nothing of coming every day. 6. What's the good of talking nonsense? Do think a little bit what you're saying (i). 7. If the work had been put into the hands of a good-for-nothing fellow like this, why, he'd have messed the whole thing up. 8. I warn you (i) if you once give up your job, you'll never get it again. 9. There will be plenty of room for everybody to sit, no matter how many people come. 10. He certainly ought to be punished if he has said anything of this sort. 11. I've just written the letter. Please go and give (h) it to him. 12. We turned up just as they were sitting down to dinner; so they couldn't help giving us a bite. 13. I've left the book at home; so I shan't be able to read to-day. 14. Why are you (h) off so soon? I had a lot more to tell you. Never mind; I'll tell you when I see you to-morrow. 15. I don't suppose I shall ever be able to forget what he (h) said to me two days before he died. 16. Where have you (i) been all this time? We've finished dinner long ago, but we've kept something for you (i). 17. When we saw he (h) was sitting in silence we thought we had better not say anything to him about it then, but that we'd better tell him later. 18. I shall have to stay here as long as he stays. 19. I'm afraid to stay alone in this house. 20. Leave all that till to-morrow; we've no more time to-day.

For the Bengali translation of these sentences see Exercise XXXI(a) on page 110.

GRAMMAR

PARTICLES.

(i) *The Particles -ta, -ti, -khana, -khani, -gaca, -gaci.*

- (a) These particles are added to numerals and some other adjectives denoting number or quantity, when followed by a noun. In this case it is impossible to represent the particle in an English translation, though the shade of meaning will vary according to the particle chosen (see p. 116 (f)).

ækṭa (ekṭi) lok.

doṣṭa (doṣṭi) ghar.

duṭi kotha.

kakkhana cear.

carkhani choṭo ṭebil.

tingaca (tingaci) choṭi.

pācṭa (pācṭi) ṭaka.

pāc ṭaka.

A person.

Ten rooms (houses).

A few remarks.

How many chairs?

Four little tables.

Three walking-sticks.

Five rupees (i.e. five coins, each a rupee).

Five rupees (i.e. a sum of five rupees, however made up).

- (b) They may be added to a singular noun with the force of a definite article. They may be so added even when the noun is preceded by a demonstrative or relative adjective, though of course in this case it is impossible to represent the particle by a definite article in an English translation.

When the particle is thus added to the noun it becomes a part of the word, and case-inflections are added after the particle.

lokṭa ke?

kothaṭa age juneci.

cheleṭi khub choṭo.

cearkhana ekhane rakho.

ciṭhikhani amake dāo.

dorigaca dhoro.

e ṭebilkhani kifer tōiri?

o cheleṭike ḍako.

je jiniṣṭike ki bole.

kothaṭar mane ki?

Who is the man?

I've heard the remark before.

The child is very small.

Put the chair here.

Give me the letter.

Catch hold of the rope.

What's this table made of?

Call that boy.

What's that thing called?

What's the meaning of the word (remark)?

- (c) They may be added to an adjective without a following noun. In the case of a demonstrative adjective the addition of the particle often turns it into a pronoun; in the case of other adjectives the particle may often be represented in English by *one*.

- (5) The use of *-ti*, *-khani* or *-gaci* in preference to *-ṭa*, *khana* or *-gaca*, may suggest liking, affection, small size, daintiness, prettiness.
- (6) Sometimes *-ti* may be used sarcastically or contemptuously.

ekṭi lok.	A man.
æḷṭa lok.	A fellow.
cheleṭi.	The child.
cheleṭa.	The brat.
bidhuṭike amar bhalo lagcena.	I don't like that Bidhu.

(ii) *The Particles -kṛa and -jon.*

- (a) These particles are used after numerals with a following noun, like *-ṭa*, *-ti*, *-khana*, *-khani*, *-gaca* and *-gaci*.
- (b) *-kṛa* is only used with the word *koṛi*, a cowrie shell, and *jon* is only used with names of persons.
- (c) *jon* or *jone* may be used after numerals without a following noun to mean person.

tinkṛa koṛi.	Three cowrie shells.
amar æḷṛa kana koṛio nēi.	I haven't as much as a brass farthing (<i>lit.</i> a blind cowrie shell with a broken back).
ægjon bhādrolok.	A gentleman.
tinjoner kōtha dure thak, ete æg-joner peṭ bhōra ṭabena.	That won't be enough to make a decent meal for one person, to say nothing of three people.
amra carjonei gele bhalo hōē.	We'd better all four go.
tara dujonei elo.	They've both come.

(iii) *The Particles -i, -o and to.*

- (a) The particle *-i* added to a word gives it an emphasis which can often be rendered in an English translation by some such form of words as *it is . . . who* (or *that*). Frequently, however, English has to rely on intonation to serve the purpose which is served in Bengali by *-i*.
- (b) The particle *-o* added to a word has the sense of *too*, *also*, *even*, *although*.
- (c) The particle *to* used after a word has the sense of *at any rate*, *whatever may be said of either people or things or actions*. This force can generally only be represented in English by significant intonation.
- (d) The particle *to* used after a clause often has a conditional force.

ami jabo.	I'm going.
ke jabe?	Who is going?
amii jabo.	I am going. It is I who am going (<i>i.e.</i> I and not anyone else).
amio jabo.	I'm going too (<i>i.e.</i> in addition to anyone else).
ami to jabo.	I'm going any way (<i>i.e.</i> whether anyone else goes or not).
ami jaboī.	I'm certainly going. I will go (<i>i.e.</i> It is going and nothing else I will do).
tara aṣbe, tinio aṣben.	They're coming and he's coming too.
tini to aṣbenṛa.	He won't come (whoever else does).
tara aṣleo tini to aṣbenṛa.	He won't come even if they do.
tāra aṣen to amio aṣbo.	If they come, I'll come too.
tai to!	Just so! Of course! Certainly!
apni bhalo acen to?	You're well, aren't you?

THE DECLENSION OF NOUNS

The objective singular is formed by adding -ke.

bhāī, *brother*, bhāīke.

lok, *person*, lokke.

Often, however, the uninflected form is used for the objective. For the rules regulating the insertion or omission of the objective ending -ke, see p. 124.

The genitive singular is formed by adding -r or -er.

(a) Nouns ending in a simple vowel add -r.

buṛo, *old man*, buṛor.

buṛī, *old woman*, buṛīr.

chele, *boy*, cheler.

guru, *teacher*, gurur.

raja, *king*, rajar.

(b) Monosyllabic nouns ending in a add -er, though the form in -r is also used.

pa, *foot*, paer or par.

ma, *mother*, maer or mar.

gā, *village*, gāer.

ga, *body*, gaer or gar.

(c) Nouns ending in a diphthong or a consonant add -er.

gāī, *cow*, gāīer.

bōī, *book*, bōīer.

lok, *person*, loker.

kaj, *work*, kajer.

The *locative singular* is formed by adding -e or -te.

- (a) Non-monosyllabic nouns ending in a vowel add -te, but if the vowel be a, the locative may be formed by adding either -e or -te.

bari, *home*, barite.

goru, *ox*, gorute.

bafa, *lodging*, bafae or bafate.

- (b) Nouns ending in -œ̃ or -ãe have the same form for the nominative and the locative.

jomœ̃, *time*. je jomœ̃, *at that time*.

bisœ̃, *matter*; e bisœ̃, *in this matter*.

bæbofœ̃, *trade*; e bæbofœ̃, *in this trade*.

- (c) All other nouns add -e.

ŗogot, *world*, ŗogote.

ghor, *house*, ghore.

ga, *body*, gae.

gāi, *cow*, gāie.

ŗhi, *daughter*, ŗhie.

The *nominative plural* of nouns denoting living beings is usually formed by adding -ra or -era.

- (a) Nouns ending in a vowel (except monosyllabic nouns ending in -a) add -ra.

kobi, *poet*, kobira.

chele, *boy*, chelera.

- (b) Other nouns add -era.

lok, *person*, lokera.

ma, *mother*, maera.

The *nominative plural* of nouns denoting inanimate objects is formed by adding -guli or -gulo.

bōi, *book*, bōiguli, bōigulo.

-guli and -gulo are also sometimes added to the names of living beings.

chele, *boy*, cheleguli, chelegulo.

In such cases there is often a suggestion of contempt or disapprobation.

The plural is often not expressed by means of an inflection or suffix added to the noun, but suggested or implied in some other way. For examples see page 133.

The *objective and genitive plural* of nouns forming their nominative plural in -ra or -era is formed by adding -der to the nominative singular.

chele, chelera, cheleder.

lok, lokera, lokder.

ma, maera, mader.

The *objective plural* of nouns forming their nominative plural by adding -guli or -gulo, is formed by adding ke to the -guli or -gulo.

bôiguloke, chelegulike.

The *genitive and locative plural* of nouns which add -guli or -gulo for the nominative plural is formed by adding -r and -te respectively to the nominative plural.

bôigulir, bôigulite, bôigulor, bôigulote.

It is usually stated in Bengali grammars that Bengali nouns have an ablative and an instrumental case. But there is no ablative or instrumental inflection; the ideas of the ablative and instrumental cases are expressed by means of postpositions added to the noun, just as they are expressed in English by means of prepositions placed before the noun. For examples see pages 132, 133.

The Declension of *lok*, *person*; *mee*, *girl*; *bôî*, *book*.

<i>Singular.</i>			
<i>Nom.</i>	lok	mee	bôî
<i>Obj.</i>	lokre	meeke	bôike
	lok	mee	bôî
<i>Inst.</i>	lok dara	mee dara	bôî dara
	loker dara	meer dara	bôier dara
	lokre die	meeke die	bôî die
	lok die	mee die	
<i>Abl.</i>	lok theke	mee theke	bôî theke
	loker theke	meer theke	bôier theke
<i>Gen.</i>	loker	meer	bôier
<i>Loc.</i>	loke	meete	bôiete
			bôie
<i>Plural.</i>			
<i>Nom.</i>	lokera	meera	bôiguli or bôigulo
<i>Obj.</i>	lokder	meeder	bôigulike or bôiguloke
			bôiguli or bôigulo
<i>Inst.</i>	lokder dara	meeder dara	bôiguli (or -gulo) dara (or die)
	lokder die	meeder die	bôigulir (or -gulor) dara
<i>Abl.</i>	lokder theke	meeder theke	bôiguli (or -gulo) theke
			bôigulir (or -gulor) theke
<i>Gen.</i>	lokder	meeder	bôigulir (or -gulor)
<i>Loc.</i>	lokder modzhe	meeder modzhe	bôigulite (or -gulote)

Adjectives can be used in Bengali as nouns; *e.g.* dhoni, *rich*, may be used to mean a *rich man*, and andho, *blind*, may be used to mean a *blind man*. When adjectives are so used they are declined just like nouns; *e.g.* je dhonir baṛi, *that rich man's house*; je andhoke ekṭi pāṇṣa dieci, *I have given a pice to that blind man*.

PRONOUNS.

(i) Personal and Demonstrative Pronouns.

Bengali employs the following personal pronouns.

1st person	ami	I
2nd person common	tumi	you
2nd person inferior	tui	you
2nd person honorific	apni	you
3rd person common	je e o	he, she he, she, this person here he, she, that person there
3rd person honorific	tini ini uni	he, she he, she, this person here he, she, that person there

The following tables show the case-inflections of these ten pronouns.

	1.	2c.	2i.	2h.
Nom. Sing.	ami	tumi	tui	apni
Obj. Sing.	amake amāe	tomake tomāe	toke	apnake
Gen. Sing.	amar	tomar	tor	apnar
Nom. Pl.	amra	tomra	tora	apnara
Obj. and Gen. Pl.	amader	tomader	toder	apnader

	3c.	3c.	3c.	3h.	3h.	3h.
<i>Nom. Sing.</i>	je	e	o	tini	ini	uni
<i>Obj. Sing.</i>	take	eke	oke	tāke	ēke	ōke
<i>Gen. Sing.</i>	tar	er	or	tār	ēr	ōr
<i>Nom. Pl.</i>	tara	era	ora	tāra	ēra	ōra
<i>Obj. and Gen. Pl.</i>	tader	eder	oder	tāder	ēder	ōder

The neuter personal and demonstrative pronouns are shown in the following table.

<i>it, that (one).</i>	<i>it, this (one) here.</i>	<i>it, that (one) there.</i>
ta, je	e	o
jeṭa	eṭa	oṭa
jeṭi	eṭi	oṭi
jekhana	ekhana	okhana
jekhani	ekhani	okhani

For the force of the particles -ṭa, -ṭi, -khana, -khani, see p. 115 (c) and p. 116 (f).

The declension of ta, je, jeṭa, jeṭi, jekhana, and jekhani is shown in the following table. The other forms are declined in a similar way.

<i>Nom. Sing.</i>	ta, je	jeṭa	jeṭi	jekhana	jekhani
<i>Obj. Sing.</i>	ta, je take	jeṭa jeṭake	jeṭi jeṭike	jekhana jekhanake	jekhani jekhanike
<i>Gen. Sing.</i>	tar	jeṭar	jeṭir	jekhanar	jekhanir
<i>Loc. Sing.</i>	tate	jeṭate	jeṭite	jekhanate	jekhanite
<i>Nom. Pl.</i>	jeṣob or jeguli or jegulo				
<i>Obj. Pl.</i>	jeṣob or jeguli or jegulo jeṣobke or jegulike or jeguloke				
<i>Gen. Pl.</i>	jeṣober or jegulir or jegulor				
<i>Loc. Pl.</i>	jeṣobe or jegulite or jegulote				

(ii) *Relative, Interrogative and Indefinite Pronouns.*

There are two forms of the relative pronoun as applied to persons, the common *je* and the honorific *jini*.

The neuter relative pronoun is *ja*.

The personal interrogative pronoun is *ke*, and the corresponding neuter is *ki*. There is no special honorific form of the interrogative pronoun in the nominative, but honorific forms of the oblique cases are sometimes used.

The indefinite pronoun for persons is *keu*, and for things *kicu*.

The following table shows the declension of *je*, *jini*, *ke*, *ke (h)*, *keu*.

<i>Nom. Sing.</i>	<i>je</i>	<i>jini</i>	<i>ke</i>	<i>ke (h)</i>	<i>keu</i>
<i>Obj. Sing.</i>	<i>ja</i> <i>ke</i>	<i>ja</i> <i>ke</i>	<i>ka</i> <i>ke</i>	<i>ka</i> <i>ke</i>	<i>ka</i> <i>ke</i>
<i>Gen. Sing.</i>	<i>ja</i> <i>r</i>	<i>ja</i> <i>r</i>	<i>ka</i> <i>r</i>	<i>ka</i> <i>r</i>	<i>ka</i> <i>ro</i>
<i>Nom. Pl.</i>	<i>ja</i> <i>ra</i>	<i>ja</i> <i>ra</i>	<i>ka</i> <i>ra</i>	<i>ka</i> <i>ra</i>	<i>ka</i> <i>rao</i>
<i>Obj. and Gen. Pl.</i>	<i>ja</i> <i>der</i>	<i>ja</i> <i>der</i>	<i>ka</i> <i>der</i>	<i>ka</i> <i>der</i>	<i>ka</i> <i>dero</i>

The declension of *ja*, *ki* and *kicu* is shown in the following table.

<i>Nom. Sing.</i>	<i>ja</i>	<i>ki</i>	<i>kicu</i>
<i>Obj. Sing.</i>	<i>ja</i> , <i>ja</i> <i>ke</i>	<i>ki</i> , <i>ka</i> <i>ke</i>	<i>kicu</i> , <i>ki</i> <i>cuke</i>
<i>Gen. Sing.</i>	<i>ja</i> <i>r</i>	<i>ki</i> <i>fer</i>	<i>ki</i> <i>cur</i>
<i>Loc. Sing.</i>	<i>ja</i> <i>te</i>	<i>ki</i> <i>fe</i>	<i>ki</i> <i>cute</i>
<i>Nom. Pl.</i>	<i>je</i> <i>ṣob</i> <i>je</i> <i>guli</i> <i>je</i> <i>gulo</i>	<i>ki</i> <i>ṣob</i> <i>ki</i> <i>guli</i> <i>ki</i> <i>gulo</i>	
<i>Obj. Pl.</i>	<i>je</i> <i>ṣob</i> (<i>ke</i>) <i>je</i> <i>guli</i> (<i>ke</i>) <i>je</i> <i>gulo</i> (<i>ke</i>)	<i>ki</i> <i>ṣob</i> (<i>ke</i>) <i>ki</i> <i>guli</i> (<i>ke</i>) <i>ki</i> <i>gulo</i> (<i>ke</i>)	
<i>Gen. Pl.</i>	<i>je</i> <i>ṣober</i> <i>je</i> <i>gulir</i> <i>je</i> <i>gulor</i>	<i>ki</i> <i>ṣober</i> <i>ki</i> <i>gulir</i> <i>ki</i> <i>gulor</i>	
<i>Loc. Pl.</i>	<i>je</i> <i>ṣobe</i> <i>je</i> <i>gulite</i> <i>je</i> <i>gulote</i>	<i>ki</i> <i>ṣobe</i> <i>ki</i> <i>gulite</i> <i>ki</i> <i>gulote</i>	

THE CASES AND THEIR USES.

THE NOMINATIVE CASE.

- (a) Used as the subject of a finite verb.

tini tomake dakcen.
amar baba kal aphen.

He is calling you.
My father is coming to-morrow.

- (b) Used as the subject of a verbal noun.

amar jaka na thakae ami
jekhane jete parbona.
tini amake jaka na daate amar
khub kajto holo.

I shan't be able to go there for
lack of money.
I was put to great inconvenience
through his not paying me
the money.

- (c) Nominative absolute qualified by a present participle.

din thakte kajta fere phi.
ami e kotha bolte na boltei je
cole gaeo.

Let us finish off the work while
the daylight lasts.
The words were scarcely out of
my mouth when he went
away.

- (d) Nominative absolute qualified by a conditional participle.

tumi na ele boro oshubidhe habe.

It'll be very awkward, if you
don't come.

- (e) Nominative absolute qualified by a past participle passive.

tumi chaga apnar bolte amar
keu nei.

I have no one but you (*lit.* you
excepted) to call my own.

THE OBJECTIVE CASE.

(i) *The Insertion or Omission of the Objective Inflection.*

The general rule is that the objective inflection is attached to nouns and pronouns denoting persons, but not to those denoting inanimate objects, or abstract ideas, and only optionally to those denoting any of the lower animals.

tini amar bhaïke daklen.
je tar meeke e kotha bolece.
ami je bôï kineci.
ami bôiguli ekhuni cāi.
je gae tel maklo.
bag dekle palie jeo.
amar kukurke dekheco?

He called my brother.
He has told his daughter this.
I have bought that book.
I want the books at once.
He smeared oil on his body.
Run away if you see a tiger.
Have you seen my dog?

To this general rule there are the following exceptions:—

- a) When a verb has both a direct and an indirect object the indirect object takes the inflection, and the direct object is uninflected.

je tar bhāike ekṭi kukur dilo.
amar kukurke maṅṣo diona.
tāra cheleke e kōṭha bolecen.
debtara rajake chele denri.

He gave his brother a dog.
Don't give my dog any meat.
They have told the boy this.
The gods had not given the king
a son.

- b) When a verb has both an object and a complement, the object takes the objective inflection, but the complement remains uninflected. There are two cases of this:—

- (1) With verbs denoting the making or conversion of one thing into another.

tara je lokre boka banalo.
ṣusthoke ṣustho kōra
ḍaktarer kaj.

They made a fool of that person.
Making a sick man well is a
doctor's job.

- (2) With verbs of calling, naming, considering, etc.

kolkatake nōḡor bole.
e nōḡorke kolkata bole.
eke ki bole?
bōi kake bole?

take bōḡo lok bole mone
hocre.

Calcutta is called a city.
This city is called Calcutta.
What is this called?
What is a book? (*Lit.* What is it
that people call a book?)
He seems to be an important
person.

- c) When there is an indefinite reference to *any* member of a class, the noun is generally left without the objective inflection, but when a particular member or members of the class are indicated, the inflection is used generally in the case of human beings, frequently in the case of the lower animals, and sometimes even in the case of inanimate objects.

je ḍaktar ante gæce.
je ḍaktarke ante gæce.
tini ḍṣṣjon bramḥon khāōalen.
tini ei ḍṣṣjon bramḥonke
khāōalen.

ami e cheleke pōṛāi.
ami e cheleder pōṛāi.
je chele pōṛie khāē.

He has gone for *a* doctor.
He has gone for *the* doctor.
He fed ten Brahmins.
He fed these ten Brahmins.

I teach this boy.
I teach these boys.
He earns his living by teaching
boys.

ami bôî pāini.
 bôîtake tebiler opor dāo.
 kukur mara ucit nê.
 Je kukurke mal:o.

I didn't get a book.
 Put the book on the table.
 One oughtn't to beat a dog.
 He beat the dog.

(ii) THE USES OF THE OBJECTIVE CASE.

(a) To express the direct object (accusative).

ami e kôtha suneci.
 Je cheleke daklo.

I have heard this.
 He called the boy.

(b) To express the indirect object (dative).

Je chelelike dite cāena, kintu
 amake debe.

He doesn't want to give it to the
 boy, but he'll give it to me.

(c) As an objective of reference in the sense of *with regard to, for, in relation to*.

amake¹ jete hābe.
 hinduder¹ bidhoba bie kot:e nêi.

It will be necessary for me to go.
 It is not permissible for Hindus
 to marry widows.

take² na gele nê.
 amake ki tomar mone pārena?³
 tomake amar mone hābe³ keno?
 tumi ki amake joron rakho?
 take amader dārkār ace.
 take¹ bāro legece.
 take bhōē ki?
 e kaj tomake fajena.

It won't do for him not to go.
 Don't you remember me?
 Why should I think of you?
 Do you remember me?
 We have need of him.
 He's been badly hurt.
 Why be afraid of him?
 This action is not becoming for
 you.

take apnar kāmōn bod hōē?
 take amar bhālo lagcena.
 tomake dārkār.

What do you think of him?
 I don't care for him.
 You're wanted.

(d) To express time at or during which something takes place.

ami tin din ekhane aci.
 aṅke (or aṅ) ekhane thakbo.
 kalkei e kaj kōra hōēchilo.
 ami rob:ar phire aṅbo.

I've been here three days.
 I'm going to stay here to-day.
 It was yesterday this was done.
 I'm coming back on Sunday.

¹ The genitive might be used here instead of the objective.

² Either the genitive or the nominative might be used here instead of the objective.

³ The verb must be regarded as impersonal, having for its subject *it* understood.

- (e) To express place at or to which.

ami baṛi jaci.

tara kolkata gælo.

je baṛi nei.

I'm going home.

They've gone to Calcutta.

He isn't at home.

- (f) There are a few cases in which what appears to be a Bengali objective is probably really an imitation of Hindi genitive in -ka (-ki, -ke). Compare the genuine Bengali idiom with the genitive, bheṛer bheṛe,
- a duffer of a duffer*
- , i.e.
- a downright duffer*
- .

gramke gram naṣṭo holo.

thanke than boṛæ ace.

je chōṛake chōṛa roilo.

je jæmonke temni ace.

Whole villages were destroyed.

The whole piece (of cloth) is intact.

He has remained a downright child.

He's just as he always was.

- (g) The use of the objective with an impersonal form of dækhano,
- to show*
- , in the sense of
- seeming*
- calls for special notice. There are three uses of dækhano in this sense.

- (1) tāke ojustho dækhacæ.

He looks ill.

Here the subject of dækhacæ is *it* understood; tāke is the direct object and ojustho is the complement, and the meaning is, *It* (i.e. *the set of circumstances*) *shows him (as) ill*.

- (2) tini ojustho dækhacæ.

He looks ill.

Here as in (1), dækhacæ is impersonal, but the object is the substantive clause tini ojustho, *He is ill*. The meaning is, *It shows he is ill*.

- (3) tini ojustho dækhacæn.

He looks ill.

This is a form of expression sometimes found in modern colloquial Bengali, but it should be avoided. It is an instance of false analogy, or mistaken popular grammar. It is really an imitation of English, and not good Bengali.

THE USES OF THE LOCATIVE CASE.

- (a) To denote place at which.

je niṣcæ baṛite thakbe.

æk pa jole æk pa sthole (pr.)

He'll certainly be at home.

One foot in the water and one foot on land (i.e. in a state of indecision).

du a-ke tin.
 solo anāe a-k taka (thōr).
 a-k hate tali bajena (fr.)

country.
 Two and one make three.
 Sixteen annas make one rupee.
 One can't clap with one hand.

- (g) To denote the circumstances or manner in which something happens.
- | | |
|--|---|
| tate se cole gālo. | At that he went away. |
| se khali pae khali mathāe rasta
die jacilo. | He was going along the road
bare-foot and bare-headed. |
| ami se katha kon mukhe bolbo? | How am I to (bring myself to)
say that? |

- (h) To denote reciprocity, mutual action, comparison, exchange, etc.

mae j̄hie e nie on̄ek kōthabart̄a
holo.

jape neule kam̄rakam̄ri hoc̄e.

tar kōthāē o tar kaj̄e d̄her t̄ōt̄at.

je e kolome o kolome bōd̄ol
korece.

du bondhute j̄haḡra bed̄he ḡælo.

raj̄āē pr̄oj̄āē b̄halo b̄hab chilo.

A long conversation took place
about this between the mother
and her daughter.

The snake and mongoose are
snapping at one another.

There's a big difference between
what he says and what he
does.

He has exchanged this pen for
that.

A quarrel arose between the two
friends.

There was good feeling between
the king and his subjects.

- (i) With nouns and adjectives denoting fitness, attitude, opposition, power, disposition, etc., to express relation towards something.

tate amar apoti n̄ēi.

tate je raj̄i holo.

tar lekha p̄oj̄āē onurag ace.

tar dh̄orme sr̄od̄iha n̄ēi.

j̄okoler bh̄agobane prem thaka
ucit.

I've no objection to that.

He agreed to it.

He's fond of study.

He has no respect for religion.

Everyone ought to have love
towards God.

- (j) With adjectives to denote connection with something.

cheleṭi lekha p̄oj̄āē t̄oto b̄halo
n̄ēi, kintu j̄ātare khub moṣ̄but.

The boy isn't much good at his
studies, but he's very smart
at swimming.

- (k) After *bina* (*without*), one of the very few true prepositions in Bengali, and with other words denoting deprivation.

je bina onumotite cole ḡælo.

ami tate boncito hōēeci.

He went away without per-
mission.

I've been deprived of it.

- (l) Sometimes the locative is used in place of the nominative. This is a survival of an old instrumental use. This use is often found in cases where, apart from the termination, there might perhaps be some uncertainty as to which noun was the subject and which the object of the verb, and also in cases where a noun or an adjective

denoting a whole class of animate beings is the subject of the sentence.

jhōṛe ñek kheti korece.

mace maci khāē.

mosto bōṛo æk mace añṭiṭi gile
ḡelechilo.

loke bole.

ñeke je kōṭha biṣṛef kōrena.

tara ṣokole cole gæce.

tara tinṣone eṣece.

amra duṣonei ṣabo.

bōṛo loke kōṭha kōē, ṣobe bole
ṣōē ṣōē (*pr.*).

balokei cād dhotre ṣāē.

baghe gorute eki ghaṭe ṣol
khāē (*pr.*).

bipodkale chagoleo caṭ mare (*pr.*).

The storm has done a lot of
damage.

Fish eat flies.

A great big fish swallowed the
ring.

People say.

Many people don't believe that.

All of them have gone away.

The three of them have come.

We'll both go.

Big men have only to speak and
everybody says "Bravo."

It's only children who try to
grasp the moon.

Tigers and oxen drink at the
same ghat.

Even goats kick one, when one
is in difficulties.

(m) The locative is sometimes used where English would use *from*.

ami tar niṣer mukhe e kōṭha
ṣuneci.

I heard this from his own lips
(*lit.* mouth).

THE USES OF THE GENITIVE CASE.

(a) Genitive of possession.

e baṛi kar, tomar na tar?

amar meer chele amar nati hōē.

Whose house is this? Yours or
his?

My daughter's son is my grand-
son.

(b) Subjective genitive.

amar lekha ækṣhana ciṭhi.

hater lekha kagoṣ.

amar ṣāoa hōbena.

amar erōkom bod hocrena.

tar ṣete hōbe.

tomar ekhane ṭhakte nei.

ta ki amader kotre ace?

amar¹ na gele nōē.

A letter written by me.

A hand-written document.

There will be no going for me.

It doesn't seem so to me.

He'll have to go.

You mustn't stay here.

Are we allowed to do that?

It won't do for me not to go.

¹ The nominative (ami) might be used here instead of the genitive.

(c) Objective genitive.

e jaggole bhari bagher bhōe ace.

There is a great risk of tigers in this jungle.

amar khōy corona.

Don't look for me.

e bæboharer khōma kotre parina.

I can't forgive this behaviour.

tini amader jabar onumoti dilen.

He gave us permission to go.

tar uttore ami ki boli?

What am I to say in answer to it?

e ciṭhir jōbab jigir paṭhaben.

Answer this letter soon.

(d) Genitive of material.

kaṭher ṭebil.

A wooden table.

jonar aṅṭi.

A gold ring.

(e) Genitive of purpose.

dudher baṭi.

A milk cup.

kagojer kōl.

A paper mill.

jōler kōṣi.

A water pot.

khabar jōl.

Drinking water.

ja hōbar tai hōbe.

What is to be will be.

amar ōnek kōtha bōlbar ace.

I have a lot to say.

(f) Genitive of reference. In this use some noun qualified by the genitive may generally be regarded as elided.

tomar ekhane ar poṣabena.

We can't have you staying here any longer.

tate amar kulabena.

That won't be enough for me.

amar beṣ colce.

I'm getting on splendidly.

tar biṣeṣ baṣo.

He felt it very much.

tar bhari legece.

He was very much affected.

e tōrkari amar bhalo lagcena.

I don't like this curry.

(g) Genitive of measurement.

e klaṣer chele mee pāc jat

The children in this class will be from five to seven years old.

bōcorer hōbe.

An old man of eighty.

aṣi bōcorer buṛo.

A two rupee sari.

du ṭakar jaṣi.

This is something that happened about four hundred years ago.

e prāe car ṣo bōcorer kōtha.

(h) Often used where English uses *in*.

e iṣkuler paṣabar niom boro
bhalo.

grīṣṭokaler tuṣan.

rastar bhikarikeo e rakom kotha
boltumna.

je ṣohorer onek ghar tuṣane
naṣṭo hoēce.

e baṣir ṣakoler ṣuk korece.

The methods of instruction in
this school are very good.

A storm in the hot weather.

I wouldn't have spoken in this
way even to a beggar in the
street.

A lot of houses in that town
have been destroyed by a
storm.

Everybody in this house is ill.

(i) Most postpositions govern a preceding genitive. For examples see page 134.

(j) Miscellaneous idiomatic uses.

corer cor.

bheṣer bheṣe.

ekhane onek loker kabor dāoa
hoēce.

An out-and-out thief.

A down-right duffer.

Many people have been buried
here.

THE INSTRUMENTAL CASE.

There is, strictly speaking, no instrumental case in Bengali, unless we call the locative in certain of its uses an instrumental (see page 128 (f)). The idea of the instrumental case (*by, by means of, through*) may be expressed by postpositions placed after the noun or pronoun. The postpositions most used for this purpose are *dara* and *die*.

(a) *dara* governs either the genitive or the uninflected form.

taha (or tahar) dara e kaṣ
kakhono hobena.

This work will never be done
by him.

(b) *die* is really the past participle active of *dāoa* and retains sufficient of its verbal force to govern an objective. See also page 136 (d).

amake die e kaṣ hobena.
amra kake die korabo?

This work won't be done by me.
By whom shall we get it done?

THE ABLATIVE CASE.

There is, strictly speaking, no ablative case in Bengali. The idea of the ablative is expressed by means of one of the postpositions *theke*, *kace*, or by *kac theke*, *kacer theke*.

Je ghorer (or ghore, or ghor)
theke berulo.

tumi kotha theke ele?

ami tar kac theke cithi eneci.

tara apnar kace injreji jikhechilo.

tumi kar kace e kotha juneco?

He came out of the house.

Where have you come from?

I've brought a letter from him.

They learnt English from you.

From whom have you heard
this?

THE PLURAL.

The plural is not always expressed by means of the inflections and suffixes mentioned on pages 119, 120, but is sometimes left to be inferred from the construction of the sentence, or from the context and the circumstances.

- (a) When a whole class of things is referred to, the plural inflection is often omitted. If the plural inflection is used, it generally means that some particular members of the class are referred to, and that in translating into English the definite article should be used.

Je bôî bece khaê.

tumi ki bôîguli niefeco?

dhopa kapoṛ kace.

kaman manuṣ marbar kol.

He earns his living by selling
books.

Have you brought the books?

A washerman washes clothes.

A cannon is a machine for killing
people.

- (b) In a sentence which has a plural subject and a noun-complement, the complement is not put into the plural form to agree in number with the subject.

tara jokole baṅali.

baṅalira bhat kheer thake.

tomra kar chele?

They are all Bengalis.

Bengalis eat rice.

Whose sons are you?

- (c) The plural idea is often conveyed by means of an "echo word."

cakor bakor chaṛa ar keu baṛi
chilona.

kapoṛ copoṛ e bakṛe rekhe dāo.

tar chele pele nei.

There was nobody in the house
but the servants.

Put the clothes in this box.

He has no children.

- (d) After a numeral or some other adjective implying a number more than one the noun is not inflected for the plural.

onek lok jekhane jomechilo.
e klase jolo chele ace.

Many people had gathered there.
There are sixteen boys in this class.

ami tin taka baro ana tin
pōṣa die kineci.
tumi ekhane kō din thakbe?
eṣob bōi kar?

I bought it for three rupees
twelve annas three pice.
How long (*lit.* how many days)
are you going to stay here?
Whose are all these books?

- (e) Reduplication may give a plural idea.

bāṛo bāṛo banorer bāṛo bāṛo
peṭ (*pr.*)
jekhane fundor fundor gac
dækha jāē.
ke ke eṣece?
kara eṣece?
keu keu tai kore thake.

Big monkies have big bellies.

Beautiful trees are to be seen
there.

Who have come?

Who have come?

That's what some people do.

POSTPOSITIONS.

- (a) The following postpositions govern a preceding genitive:—

age, *before* (of time). bhetore, *inside, in, into.*

bāire, *outside, out of.* birudḥe, *against.*

biṣṭe, *about, concerning, with regard to.*

dike, *towards, to, in the direction of.*

dorun, }
jonre, } *on account of, because of, for.*

kace, *near, near by, by, to, from.*

majhe, }
majkhane, } *in, inside, into, within, in the midst of.*
modḥe, }
moton, *like.*

nice, *under, underneath, beneath.*

opor, }
opore, } *over, on top of, on, on to.*

pecone, *behind, after* (of place).

por, }
pore, } *after* (of time).

jamne, *in front of, before* (of place). jonge, *with.*

biṣṭe, dike and jonre can be used with a preceding demonstrative,
relative, or interrogative adjective.

je chot̃ar age aḡbena.
tara ghor̃er bāire dāṛie chilo.

je ghor̃er bāire jaēni.
boṅguli bakṣer bhetore ace.
ghor̃er bhetore eṣo.
tar birud̃:he kicu bolte cāina.

tumi e jhog̃rar biṣṭe ki jano?

je biṣṭe kicu janina.

je amar dike dōṛe elo.
kon dike jacro?
je kiṣer dorun (kiṣoñe) jete cāe?
tomar joñe e bōi eneci.
jejoñ:ei eṣeci.
amader ghor̃er kace ekṭi dokaṇ
ace.

amar kace boṣun.
tumi kar kace e kotha junle?
je cheleder maṅkhane boṣechilo.

je ghor̃er mod̃:he ḡhuklo.
tomar moton loker dorkar.
kukurṭa ṭebiler nice sue chilo.
je chader opore sue thake.
tara amader pecone pecone
dōṛote laglo.
tar p̃or ki holo?
pācṭar p̃ore ele ki hobe?

tar jamne e kotha bolte amar
boṛa koc̃e.
tar joñge amar oñek kothabarta
holo.

He won't come before six.
They were standing outside the
house.

He didn't go out of the room.
The books are inside the box.
Come into the house.
I don't want to say anything
against him.

What do you know about this
quarrel?
I don't know anything about
that.

He ran towards me.
Which way are you going?
What does he want to go for?
I've brought this book for you.
That's what I've come for.
There's a shop near our house.

Sit by me.
From whom did you hear that?
He sat down in the midst of the
boys.

He came (went) into the house.
It needs a man like you.
The dog was lying under the table.
He sleeps on the roof.
They began running after us.

What happened after that?
What's the good of coming after
five?
I'm ashamed to say this in front
of him.
I had a long talk with him.

- (b) The following postpositions govern a preceding noun or pronoun in the uninflected form.

ont̃or, *after an interval of*.
dhore, *during, for*.
hōe, *by way of, by, via*.

nie, *about*.
poṛonto, *up to, until, till*.
jot̃eo, *in spite of*.

poronto can be used with a preceding demonstrative, relative or interrogative adjective.

se du din ontar ekr thake.
tin din dhore brishti poro.
amra dhaka hōe kolkata jabo.

e nie bhari golmal hōe.

sonhar poronto thakte parbona.
tobe kon poronto thakte parben?
ta jeteo se aste raji holona.

He came every other day.
It's been raining for three days.
We're going to Calcutta via
Dacca.

There will be a great row about
this.

I can't stay till Monday.
Well, till when can you stay?
In spite of that he refused to
come.

- (c) *chapa*, *except*, *but* governs a preceding nominative; *thake*, *from*, governs a preceding locative, positive or uninflected form; *dara* governs a preceding uninflected form or positive, but with plural personal nouns and pronouns only the relative is used.

tini chapa ar keu elona.

se ghar }
se gharer } theke berulo.
se ghore }

tar dara e kaj hōbena.

e lok dara kicu lekha hōeni.

e cithi tader dara lekha hōeni.

e kaj ama dara hōeni.

No one has come except him.

He came out of the house.

This work won't be done by him.
Nothing has been written by
this person.

This letter wasn't written by
them.

This work wasn't done by me.

- (d) *die*, *by*, *by means of*, *along*, governs a preceding objective, and when the noun or pronoun it governs refers to a particular person the objective inflection *-ke* is added.

take die kaj karabo.

cakorke die khōbor pathie dobo.

cakor die khōbor pathie dobo.

se e rasta die jacilo.

I'll get the work done by him.

I'll send word by the servant.

I'll send word by a servant.

He was going along this road.

- (e) Double postpositions are not uncommon. But this is generally a case in which the first postposition has really reverted to its original function as a noun.

amra baganer mod:ho die efeci.

ami tar kac theke peeci.

We have come through the
garden.

I have got it from him.

THE CONJUGATION OF THE VERB.

The following table shows the inflectional endings of all finite verbal forms.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative.</i>
<i>Present.</i>					
I.	-i	-ci ³	-eci ³	-e thaki	-i
2c.	-o	-co	-eco	-e thako	-o
2i.	-iʃ, -ʃ ¹	-ciʃ	-eciʃ	-e thakiʃ	- ²
3c.	-e	-ce	-ece	-e thake	-uk, -k ¹
2 and 3h.	-en, -n ¹	-cen	-ecen	-e thaken	-un, -n ¹
<i>Past.</i>					
I.	-lum	-cilum ³	-echilum ³	-tum	
2c.	-le	-cile	-echile	-te	
2i.	-li	-cili	-echili	-tiʃ	
3c.	-lo	-cilo	-echilo	-to	
2 and 3h.	-len	-cilen	-echilen	-ten	
<i>Future.</i>					
I.	-bo	-te thakbo	-e thakbo		
2c.	-be	-te thakbe	-e thakbe		-o
2i.	-bi	-te thakbi	-e thakbi		-iʃ, -ʃ ¹
3c.	-be	-te thakbe	-e thakbe		
2 and 3h.	-ben	-te thakben	-e thakben		-ben

The following table shows the inflectional endings of all infinite verbal forms.

<i>Infinitive</i>	-te
<i>Verbal noun</i>	-a, -ba, -no
<i>Pres. ptc. act.</i>	-te
<i>Past ptc. act.</i>	-e
<i>Past ptc. pass.</i>	-a, -no
<i>Conditional ptc.</i>	-le

¹ The endings -iʃ, -en, -uk, -un lose their vowel when they are attached to a stem ending in a vowel.

² In the 2i. imperative present the stem is used alone without the addition of any inflection.

³ The c in these endings is written in Bengali characters as ch, and is so pronounced in careful formal speech, but in colloquial Bengali the aspiration is seldom marked, except in the past perfect, and not always even there.

Bengali verbs fall into two main classes, simple and causative. Verbs of both classes are usually cited in dictionaries and grammars in the form of the verbal noun, which in simple verbs ends in -a, and in causative verbs ends in -no.

There are a few verbs which are causative in meaning, but simple in form, e.g. *paṛa*, *to cause to fall*, the causative of *paṛa*, *to fall*. For conjugational purposes such verbs are to be treated as simple verbs. There are also a few verbs which are simple in meaning, but causative in form, e.g. *dāṛano*, *to stand up*. These for conjugational purposes are to be treated as causative verbs.

SIMPLE VERBS.

Simple verbs have a verbal noun ending in -a. If the stem of the verb ends in -o or -a, an o is inserted between it and the -a of the verbal noun. The stem of a simple verb may therefore be ascertained by cutting off the termination -a or -oa from the verbal noun. Thus the stem of *ana* is *an-* and of *hōoa*, *hō-*, and of *joa*, *jo-*.

Besides the primary stem thus ascertained most verbs have a secondary stem differing from the primary by a modification of the vowel of the stem. This secondary stem is used in place of the primary in certain parts of the verb.

Vowel Changes in Stems of Simple Verbs.

- (a) Verbs whose primary stem ends in a simple consonant preceded by a change the a to e to form their secondary stem. The forms which use this secondary stem are the following:—

Past participle active, e.g. *ana*, *ene*.

Present perfect (all persons), e.g. *eneci*, *eneco*, *enecif*, *enece*, *enecen*.

Past perfect (all persons), e.g. *enechilum*, *enechile*, *enechili*, *enechilo*, *enechilen*.

Future imperative 2c., e.g. *eno*.

- (b) If the primary stem ends in -a the a is changed to e for the secondary stem, and this secondary stem is used not only for the forms mentioned above under (a), but also in the following forms:—

Past simple (all persons), e.g. *khāoa*, *khelum*, etc.

Past frequentative (all persons), e.g. *khetum*, etc.

Conditional participle, e.g. *khele*.

Infinitive and present participle, e.g. *khete*.

- (c) If the primary stem contains one of the vowels *ɔ*, *o*, *æ*, or *e* these are changed for the secondary stem to *o*, *u*, *e*, and *i* respectively, and this secondary stem is used in all forms except the following:—

Present simple *ɔc*, *3c*, *2* and *3h*, *e.g.* *bolo*, *bole*, *bolen* ; *fono*, *fone*, *fonen* ; *dækho*, *dækhe*, *dækhen* ; *lekho*, *lekhe*, *lekhen*.

Present imperative *ɔc*, *zi*, *e.g.* *bolo*, *bol* ; *fono*, *fon* ; *dækho*, *dæk* ; *lekho*, *lek*.

Verbal noun, *e.g.* *bola*, *fona*, *dækha*, *lekha*.

In all other forms these four verbs use the stems *bol-*, *fun-*, *dekh-*, *likh-* ; *e.g.* *boli*, *juni*, *dekhi*, *likhi* ; *bolte*, *junte*, *dekhte*, *likhte* ; *boleci*, *funeci*, *dekheci*, *likheci*, etc.¹

Consonantal Changes in Simple Verb Stems and Terminations.

- (a) When a termination beginning with *c* is added to a stem ending in a vowel or *l*, *n* or *ɾ* the *c* becomes *ci*.

khaoa, *khacɿ*.

ana, *anci*.

bola, *bolci*.

poɾa, *poɾci*.

- (b) When a termination beginning with *l*, *c* or *t* is added to a stem ending in *r*, the *r* is assimilated to the following *l*, *c* or *t*, which thus becomes *li*, *ci*, *ti*.

mara, *mallo*, *maci*, *matte*.

- (c) When the last consonant of a stem is the same as the first consonant of the termination to be added to it, the two coalesce to form a lengthened consonant.

bola, *bolrum*.

mata, *matro*.

- (d) When a termination beginning with *c* is added to a stem ending in *ɾ* or *ɾh*, the *ɾ* or *ɾh* is assimilated to the following *c*, which thus becomes *ci*.

oɾha, *uci*.

khafa, *khacɿ*.

- (e) When a termination beginning with a consonant is added to a stem ending in *ɾ* the *ɾ* tends to lose its tap, and to be pronounced as a retroflex fricative sound like the Irish *ɾ*.

poɾa, *poɾci*, *poɾlo*, *poɾbe*.

- (f) When a termination beginning with a consonant is added to a stem ending in an aspirated consonant, the latter drops its aspiration. The same thing happens in the imperative present *zi* where the stem is used without any added inflection.

lekha, *likbe*, *likto*, *liklo*, *likce*, *lek*.

¹ Some speakers use the primary stem for the verbal noun in *-ba*; *e.g.* *bolbar*, *fonbar*, *dækbar*, *lekbar*.

The Finite Forms of the Verb ana, to fetch.

Primary stem an-. Secondary stem en-.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative.</i>
<i>Present.</i>					
I.	ani	anci	eneci	ene thaki	ani
2c.	ano	anco	eneco	ene thako	ano
2i.	anij	ancij	enecij	ene thakij	an
3c.	ane	ance	enece	ene thake	anuk
2 and 3h.	anen	ancen	enecen	ene thaken	anun
<i>Past.</i>					
I.	anlum	ancilum	enechilum	antum	
2c.	anle	ancile	enechile	ante	
2i.	anli	ancili	enechili	antij	
3c.	anlo	ancilo	enechilo	anto	
2 and 3h.	anlen	ancilen	enechilen	anten	
<i>Future.</i>					
I.	anbo	ante thakbo	ene thakbo		
2c.	anbe	ante thakbe	ene thakbe		eno
2i.	anbi	ante thakbi	ene thakbi		anij
3c.	anbe	ante thakbe	ene thakbe		
2 and 3h.	anben	ante thakben	ene thakben		anben

The Infinitive Forms of the Verb ana, to fetch.

Infinitive, ante.

Verbal noun, ana, anba.

Present participle active, ante.

Past participle active, ene.

Past participle passive, ana.

Conditional participle, anle.

The following points should be noted:—

- The future imperfect is formed by adding the future of *thaka* to the present participle active.
- The present perfect is formed by adding -ci, -co, -cij, -ce, -cen to the past participle active.

- (c) The past perfect is formed by adding -chilum, -chile, -chili, -chilo, -chilen to the past participle active.
- (d) The future perfect is formed by adding the future of *thaka* to the past participle active.
- (e) The present frequentative is formed by adding the present simple of *thaka* to the past participle active.

The Irregular Verb dāoa, to give.

Stems di-, da-, dæ-, de-.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Frequentative.</i>	<i>Imperative.</i>
<i>Present.</i>					
I.	dii	dicri	dieci	die thaki	dii
2c.	dāo	dicro	dieco	die thako	dāo
2i.	dij	dicrij	diecij	die thakij	de
3c.	dæe	dicre	diece	die thake	dik
2 and 3h.	den	dicren	diecen	die thaken	din
<i>Past.</i>					
I.	dilum	dicrilum	diechilum	ditum	
2c.	dile	dicrile	diechile	dite	
2i.	dili	dicrili	diechili	ditij	
3c.	dilo	dicrilo	diechilo	dito	
2 and 3h.	dilen	dicrilen	diechilen	diten	
<i>Future.</i>					
I.	dobo	dite thakbo	die thakbo		
2c.	debe	dite thakbe	die thakbe		dio
2i.	dibi	dite thakbi	die thakbi		dij
3c.	debe	dite thakbe	die thakbe		
2 and 3h.	deben	dite thakben	die thakben		deben

Infinitive and present participle active, dite.

Verbal noun, dāoa, deba.

Past participle active, die.

Past participle passive, dāoa.

Conditional participle, dile.

The verb *nāoa*, to take, is conjugated exactly like *dāoa*.

The Irregular Verb hōa, to become.

This verb has the following irregular forms:—

Present simple *zi, hōj*.

Future simple, *hōbo, etc.*

Present perfect, *hōēeci, etc.*

Past perfect, *hōēechilum, etc.*

Past participle active, *hōēe*.

Future imperative *zc, hōeo; zi, hōj; zh, hōben*.

The verb *jōa, to bear*, the verb *rōa, to remain*, and the verb *kōa, to say*, are conjugated like *hōa*. The verb *nōa* (negative copula) forms its present simple like *hōa*, and has for its conditional participle *nōle*; these are the only parts of the verb *nōa* that are used.

The Irregular Verb jāa, to go.

This verb has the following irregular forms:—

Past simple, *gelum, gele, geli, gælo, gælen*.

Present perfect, *geci, gæco, gecif, gæce, gæcen; or gieci, gieco, gecif, giece, giesen*.

Past perfect, *gechilum (or giechilum), etc.*

Past participle active, *gie*.

The Irregular Verb afa, to come.

This verb has the following irregular forms:—

Past simple, *elum, etc.*, as an optional alternative to *aflum, etc.*

Conditional participle, *ele*, as an optional alternative to *aflē*.

Present imperative *zc, efo, zi, æe*.

The Irregular and Defective Verb aca, to exist, be present.

This verb is regular in the present simple. In the past simple it has the forms *chilum, chile, chili, chilo, and chilen*. It has no other forms or tenses except the present and past simple. When other forms are required they are borrowed from *thaka*.

The Irregular Verbs gāa, to sing, and joa, to lie down.

gāa usually has for its past simple *gāilum, etc.*, probably to distinguish it from *gelum, I went*.

joa has for its future simple *jobo, etc.*

The Irregular Verb bofa, to sit down.

bofa has only the one stem *bof-* which is used for all forms. Some

speakers, however, use *boj-* for the primary stem, and *boj-* for the secondary stem, just like *bol-* and *bol-* for *bola*.

CAUSATIVE VERBS.

The verbal noun of causative verbs is formed by adding *-no* to the verbal noun of the corresponding simple verb. The *stem* of the causative verb is identical with the *verbal noun* of the simple verb.

kōra, to do, has the stem *kōr-*.

kōrano, to cause to do, has the stem *kōra-*.

dækhaṇo, to cause to see, show, has the stem *dækha-*.

The terminations shown on page 137 are added to the stem of a causative verb with only the following modifications:—

- (a) In a termination beginning with *c* the *c* becomes *cx* when it is added to a causative stem.

kōraci, I am causing to do.

- (b) The terminations *-iṣ*, *-en*, *-un*, *-uk* become *-ṣ*, *-n*, *-k* when added to a causative stem.

tui dækhaṣ, you (i) show.

tini dækhan, he (h) shows.

amake dækhan, show (h) me.

je dækhak, let him show.

- (c) In the past participle active, the present perfect (all persons), the past perfect (all persons) and the future imperative *2c* the following changes take place.

(i) The final *a* of the stem is changed to *i*.

(ii) An *ṛ*, *o*, *e*, or *æ* in the last syllable but one of the stem is changed to *o*, *u*, *i*, or *e* respectively.

(iii) If there is an inserted *o* before the final *a* of the stem this *o* is dropped.

	Verbal noun.	Past ptcp.	Pres. perf.	Past perf.	Fut. imper. 2c.
To cause to do.	<i>kōrano</i>	<i>korie</i>	<i>korieci</i>	<i>koriechilum</i>	<i>korio</i>
To cause to hear.	<i>ṣonano</i>	<i>ṣunie</i>	<i>ṣunieci</i>	<i>ṣuniechilum</i>	<i>ṣunio</i>
To cause to write.	<i>lekhano</i>	<i>likhie</i>	<i>likhieci</i>	<i>likhiechilum</i>	<i>likhio</i>
To cause to see, show.	<i>dækhaṇo</i>	<i>dekhie</i>	<i>dekhieci</i>	<i>dēkhiechilum</i>	<i>dekhio</i>
To cause to eat, feed.	<i>khāṇano</i>	<i>khāie</i>	<i>khāieci</i>	<i>khāiechilum</i>	<i>khāio</i>

The Finite Forms of the Causative Verb kōrano, to cause to do.

	<i>Simple.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	<i>Fre- quentative.</i>	<i>Im- perative</i>
<i>Present.</i>					
1.	kōrai	kōraci	korieci	korie thaki	kōrai
2c.	kōrāo	kōracio	korieco	korie thako	kōrāo
2i.	kōraj	kōracij	koriecij	korie thakij	kōra
3c.	kōrāe	kōracie	koriece	korie thake	kōrak
2 and 3h.	kōran	kōracien	koriecen	korie thaken	kōran
<i>Past.</i>					
1.	kōralum	kōracilum	koriechilum	kōratum	
2c.	kōrale	kōracile	koriechile	kōrate	
2i.	kōrali	kōracili	koriechili	kōratij	
3c.	kōralo	kōracilo	koriechilo	kōrato	
2 and 3h.	kōralen	kōracilen	koriechilen	kōraten	
<i>Future.</i>					
1.	kōrabo	kōrate thakbo	korie thakbo		
2c.	kōrabe	kōrate thakbe	korie thakbe		korio
2i.	kōrabi	kōrate thakbi	korie thakbi		kōraj
3c.	kōrabe	kōrate thakbe	korie thakbe		
2 and 3h.	kōraben	kōrate thakben	korie thakben		kōraben

The infinite forms of the causative verb kōrano, *to cause to do.*

Infinitive, kōrate.

Verbal noun, kōrano, kōraba.

Present participle active, kōrate.

Past participle active, korie.

Past participle passive, kōrano.

Conditional participle, kōrale.

THE USES OF THE FINITE TENSES OF THE VERB.

(i) PRESENT SIMPLE.

- (a) To make a statement about the present without calling attention to the incompleteness or continuity of the action, and at the same time without denying it.

ami take dekte pāi.¹

je bagla jane.

I can see him. I see him.

He knows Bengali.

¹ If paci were substituted for pāi it would be definitely asserted that the thing was going on at the time of speaking.

- (b) To express natural or habitual action or general truths without calling specific attention to their customariness or frequency of occurrence.

barfakale bris̃ti h̃e.
 se j̃to p̃ae t̃to c̃ae.

se mit̃he k̃otha b̃ole.
 chele pele miṭh̃ai b̃halo baṣe.
 chagole ki na kh̃ae, pagole ki na
 k̃he? (pr.)

It rains in the rainy season.
 The more he gets, the more he
 wants.
 He tells lies.
 Children are fond of sweets.
 What do goats not eat, what do
 madmen not say?

- (c) As a historic present in narrative, even when the event referred to is past.

sei b̃corei tar j̃nmo h̃e.

ami tar coke j̃ler j̃hapṭa dii,
 ekṭu g̃rom dud kh̃aōai, t̃be
 se b̃ace.

It was in that year that he was
 born.
 I dashed some water on his eyes
 and gave him a little warm
 milk to drink, and then he
 recovered.

- (d) To express deliberation or possibility; a kind of subjunctive.

ami ki kori?
 kal se ṭaka pabe, ta j̃ani, kintu
 aṣ ki kh̃ae?

apni aṣte na dile se aṣe ki kore?

apni onumoti dile se aṣe.

What am I to do?
 He'll get some money to-morrow
 I know; but what's he to eat
 to-day?
 How is he to come, if you don't
 let him?
 He may come if you give him
 permission.

- (e) In quoting authors, just as in English.

kobi kalidāṣ e biṣ̃e ki b̃olen,
 j̃anen to?

You know what the poet Kālidās
 says about this, don't you?

- (f) In subordinate clauses expressing purpose, even when the principal verb of the sentence is in the past tense.

pace ḍakate eṣe ṭaka luṭ kore
 ñae ej̃oñe tara roṣ c̃ouki
 dito.

cheler j̃eno ṣuk na h̃e ej̃oñe
 ma khub j̃otno kot̃e laglo.

amar j̃ate b̃halo ækṭa cakri j̃ote
 ej̃oñe tini khub c̃eṣṭa koc̃en.

They kept watch every day, lest
 robbers should come and loot
 the money.

The mother began to take great
 precautions to prevent her son
 getting ill.

He is trying hard to see that I
 get a good situation.

- (g) A present simple followed by *na* signifies a negative present. But with a following *ni* a present simple represents the negative of the past simple, the present perfect or the past perfect.

je elo kintu ar keu ajeni.
amra efeci kintu tara ajeni.
tara gechilo; tomrao jāoni
kæno?

He came, but no one else did.
We've come but they haven't.
They went. Why didn't you
go too?

(ii) PRESENT IMPERFECT.

- (a) To indicate that the action is taking place at the time of speaking, and is not yet completed.

ami ækhon jete parina, ami ciñhi
likci.

I can't go now; I'm writing a
letter.

Bengali often emphasises the incompleteness or continuity of an action where English is content with a simple present.

ami bujte pacina tini ki bolcen.

I can't understand what he's
saying.

- (b) To denote immediate future action.

sono, ami tomake job bole dicci.

Listen and I'll tell you the whole
story.

efona! acia, afci.

Come along! All right, I'm
coming.

ami ei jaci.

I'm just going.

bofunia ami je boikhana ene
dicci.

Do sit down, and I'll fetch that
book for you.

- (c) In sentences where English would use the perfect continuous, to express action which has continued for some time and is still continuing.

je onek din theke bangla porce.

He's been studying Bengali for
a long time.

añ tin din e kañ kocci.

I've been doing this work for
the last three days.

Note especially the use of the present imperfect of *afa* in this sense with a preceding past participle active.

amra coudro puruñ theke e niom
mene afci.

We've been observing this cus-
tom from time immemorial
(lit. from fourteen genera-
tions).

- (d) In a subordinate adverbial clause to describe past action vividly, even though the verb of the principal sentence is in the past tense.
- | | |
|--|---|
| ami bhat khaci æmon somôe
je eše porlo. | He turned up while I was having
my meal. |
|--|---|

- (e) ašce is used as an adjective in the sense of *next*.
- | | |
|---|-------------------------------|
| ašce robīar tar ſonge amar
dækha hōbe. | I shall meet him next Sunday. |
|---|-------------------------------|

(iii) PRESENT PERFECT.

- (a) To describe a finished action the results of which continue into the present.

apnake tāi bolte ešeci.	That's what I've come to tell you.
take ciñhikhana dieci, kintu er modihe porece ki na, ami bolte pacrina.	I've given him the letter, but I can't say whether he has read it or not yet.

- (b) Often used where English uses the simple past.

boḡkim babu "debi cōūdhurani" likhecen.	Baṅkim Bābu wrote "Debi Chaudhurāṇī."
onek bōcār holo igrejera e deš odhikar korece.	The English took possession of this country many years ago.
ami kal ekhane ešeci.	I came here yesterday.
kal tar baṛite agun legece tāi je kicu din amader baṛi thakbe.	His house caught fire yesterday, so he's going to stay at our house for a few days.

- (c) Often used where English uses *is* (*am, are*) with an adjective or past participle passive.

dōrjaṭa bondho hōēce.	The door is shut.
kaṭa hōēe gāce.	The work is finished.
macar jhōṭa beš hōēce.	The fish curry is nice.
e tārkaṛiṭa bōḡo jhal hōēce.	This curry is very hot.
tar bhari ōfuk korece.	He is very ill.
tate amar dukhiho hōēce.	I'm sorry about that.

- (d) Since the present perfect is really made up of a past participle active followed by some person of the present simple of *aca*, and since the present simple of *thaka* is always substituted for the present simple of *aca* after *jodi* (*if*), *je keu* (*whoever*) and similar words, the present perfect cannot be used in these cases, but has to be replaced by a

past participle active followed by the present simple of *thaka*. This form is identical with the present frequentative, but in the cases referred to it is best to regard it not as a present frequentative but as a conditional present perfect.

je jodi kajta jef kore thake, ta
hole bari jete pare.

tara jodi eje thake, ta hole amra
khetre boshbo.

je keu eje thake take car jaka
dobo.

He can go home if he has finished
the work.

If they've come we'll sit down
to dinner.

I'll give four rupees to anyone
who has come.

- (e) The negative of the present perfect is always expressed by the corresponding form of the present simple followed by *ni*. A present perfect form can never be followed by *na*.

tarai e kotha bolece, amra to
bolini.

je ki kaj jef korece? na ækhono
jef koreni.

apni je cithi lekheni kãeno?

tara to gæce ; tumio jãoni kãeno?

It was they who said this. *We*
didn't say it.

Has he finished his work? No,
not yet.

Why haven't you written that
letter?

They've gone. Why haven't you
gone too?

(iv) PRESENT FREQUENTATIVE.

Used to denote action which is at present customary. Bengali tends to mark the customariness of such action by the use of this tense in many places where English uses the present simple, and leaves the customariness of the action to be inferred from the context.

ami roj jekhane gie thaki.

je tai kore thake.

e defer lokera bhat khee thake.

tumi kãeno jersom kore thako?

I go there every day.

That's what he does.

The people of this country eat
rice.

Why do you do that sort of
thing?

(v) PAST SIMPLE.

- (a) In connected narrative to describe a series of actions in past time.

raja cakorke pakhi ante bolien.

cakor anlo. raja pakhi ke ekji

kotha jigref kolien, kintu

pakhi kicui boliona.

The king told the servant to
fetch the bird. The servant
fetched it. The king asked the
bird a question, but the bird
said nothing at all.

- (b) To express action which has just taken place or even (by anticipation) action which is just on the point of taking place.

tumi kottheke ele?
 Je eimatro eše porlo.
 tāra ei to khete boflen.
 ætəkrhone buɽlum tomar kothar
 mane ki.
 ami e bōikhana tomake upohar
 dilum.
 tumi kothāe coke.
 Je bakjo cabi bōndho kore bolō,
 "cabiṭa amari kace rōilo."

Where have you come from?
 He's only just arrived.
 They've just sat down to dinner.
 At last I see what you mean.
 I present you with this book.
 Where are you off to?
 She locked the box and said,
 "I'm going to keep the key."

- (c) With a preceding nai to express a negative supposition or suggestion.

onek dini jəkhon janri, təkhon
 ar nai gælen?
 apni amake je ṭaka deben ta die
 bōi kinbo.
 bəṭe? ar ami ṭaka nai
 dilum?

Since you haven't been there for
 a long time, what if you don't
 go at all? (The idea is that it
 will not matter if you don't.)
 I'm going to buy books with the
 money you give me.
 Indeed? And supposing I
 don't give you the money?

- (d) Sometimes equivalent to the past conditional (-tum, -te, -tif, -to, -ten).

e kaj kotre apnar ekṭu kəṭto
 holeo nindar kotha chilona.

It would have been no disgrace
 to you if you had found a little
 difficulty in doing this.

- (e) The negative na can be added to the past simple, but sometimes the present simple with a following ni is used instead.

ami gelum kintu je jāeni.
 ami gelum kintu je gælona.

I went but he didn't.

(vi) PAST IMPERFECT.

To denote past action which was not complete at the time referred to in the context.

ami jəkhon baɽi jacrilum təkhon
 tar jənge dækha holo.
 tar jənge jəkhon dækha holo
 təkhon baɽi jacrilum.

I met him as I was going home.
 I was going home when I met
 him.

(vii) PAST PERFECT.

- (a) To express past action that was complete at the time referred to in the context; equivalent to the English past perfect (*had done*).

tar onek bôr age tini bidese
gechilen, kintu je somer
kôtha hocre je somre tini ei
dese chilen.

Many years previously he had
gone abroad, but at the time
of which we are speaking he
was in this country.

- (b) To express past action of which the present significance is not great; equivalent to the English past simple.

ami kal sekhaner gachilum.
sekhane gie ki dekhechile?

I went there yesterday.
What did you see when you got
there?

e kôtha june je ki bolechilo?

What did he say when he heard
this?

- (c) Sometimes used instead of the past conditional (-tum, -te, etc.).

bapre bap! ekhaner thakte hole
gechilum ar ki.

Good gracious! I should simply
have died if I'd had to stay
here.

- (d) *na* is never used after a past perfect. The negative is expressed by the corresponding person of the present with *ni* attached.

tini gachilen, ami jâni.
tara je somre efachilo, tomrao
je somre aponi kâno?

It was he who went, not I.
Why didn't you come at the
same time as they did?

(viii) PAST FREQUENTATIVE.

- (a) To express action which was customary in the past; equivalent to the English *used to*.

tini amader songkrito poraten.
arjara surer puja koten.

He used to teach us Sanskrit.
The Aryans used to worship the
sun.

- (b) Often used in places where English would use the past imperfect or the simple past.

ami jôkhon kalere portum
tôkhon ei pajae thaktum.
tumi efeco ta ami jantumna.

I lived in these lodgings when I
was studying in the college.
I didn't know you had come.

- (c) Used as a past conditional to express hypothetically a condition or a state of things which was not realised in the past. When so used

it is best to regard the tense not as a past frequentative, but as a past conditional. The past conditional may be used in both clauses of a conditional sentence.

tumi jodi jekhane jete, ta hole
amar jonge dækha hoto.
bag jodi aṣṭo ta hole palie jेतum.

If you had gone there you would
have met me.

I should have run away if a tiger
had come.

(ix) FUTURE SIMPLE.

- (a) To express action that will take place after a lapse of time. Note the different English equivalents as shown below.

kal tar jonge amar dækha hobe.
ami take kicu dobona.
tara æto jokale aṣṭe parbena.

I shall meet him to-morrow.

I won't give him anything.

They won't be able to come so
early.

ami kal baṣi jabo.
tara pāṣṭar gaṣite aṣbe.

I'm going home to-morrow.

They're coming by the five
o'clock train.

apni kabe ṣire aṣben?
ami kal ghoṣa kinbo.

When are you coming back?

I'm going to buy a horse to-
morrow.

ṣob ṭhik ṭhak hōee gele pore tini
amake khobor paṭhie deben.
apnar jonge e hoptar modihē ar
dækha hobena.

He's going to send me word when
everything is fixed up.

I shan't be seeing you again this
week.

- (b) In subordinate adverbial clauses of time to express action imminent at the time referred to in the context.

je baṣir theke berie jabe æmon
somæ tar bhāi eṣe porlo.

His brother arrived as he was on
the point of leaving the house.

- (c) Sometimes equivalent to an English conditional.

bag aṣṭe ami palie jabo.
ṣeṣob bojate onekhon lagbe.
ækhon thak. kal buṣhie dobo.

If a tiger came I should run away.

It would take a long time to
explain all that. Never mind
about it now. I'll explain it
to-morrow.

tumi take erokom ṭhaṭa korbe
kæno?

Why should you make fun of
him like this?

- (d) In the 3h to express a polite request to be complied with in the future. In this use the 3h future simple is a future imperative.

tar jonge dækha hole take e
bōikhana deben.

If you see him, give him this
book.

- (e) After *jākhon*, *je somôe*, *je din*, and similar words and phrases, when the reference is to the future, Bengali puts the verb in the future simple, and not in the present as in English.

ami *jākhon* bolbo *tākhon* jete
parbe.

tumi joto *din* *ekthane* thakbe,
amio toto *din* thakbo.

je *jākhon* *phire* *afbe* *tākhoni*
khabe.

je *je* *pojonto* *na* *afbe* *je* *pojonto*
to *apnar* *ekthane* thakte hōbe.

brifti *jātkākhon* *na* *thambe*
tātkākhon *ekthane* *boṣe* *bōi*
poṣbo.

You may go when I tell you to.

I shall stay here as long as you
do.

He'll have dinner directly he
gets back.

You must stay here till he
comes.

I'm going to sit here and read a
book till the rain stops.

- (f) With a following imperative, corresponding to two imperatives in English connected by *and*.

ca khaben, *afun*.

amar *ghore* *gie* *ekṭu* *bisram*
korbe, *colo*.

Come and have some tea.

Come along to my room and
have a little rest.

(x) FUTURE IMPERFECT.

- (a) To express continuity of action in the future.

tini *jākhon* *afben* *tākhon* *ami*
kaj *kotze* thakbo.

I shall be working when he
comes.

- (b) Often the emphasis on the continuity of the action is so strong that one would have to translate into English by *am going to* (or *shall*) *keep on* . . . *-ing*.

je *junbena*, *kātha* *bolte* thakbe.

He won't listen, he'll keep on
talking.

(xi) FUTURE PERFECT.

- (a) To denote an action which will be complete at a future time referred to in the context.

ami *jekthane* *pōchbar* *age* *tini*
cole *gie* thakben.

He'll have gone away before I
get there.

- (b) To denote the probability of something having taken place.

tumi *e* *kātha* *june* thakbe.

You may have heard this.

You have probably heard this.

tini *ætākhone* *niscōe* *baṛi* *gie*
thakben.

He must surely have got home
by now.

hōe *to* *gie* thakbe.

He may perhaps have gone.

(xii) PRESENT IMPERATIVE.

- (a) To denote a wish or command which is to be complied with at once.

jono ; ami boli.
 cole aē ; amra baṛi jāi.
 amake du ṭaka din.
 loke bole. ki bole? boluk.

apnar ja bolbar ta ekhuni bolun.

tāra age aṣun, tar pore amra
 khete boṣbo.
 bolo dekhi.

Listen; let me tell you.
 Come along; let's go home.
 Give me two rupees.
 People say. What do they say?
 Let them say.
 Say what you have to say at once.
 Let them come first, and then we'll sit down to dinner.
 Tell me (*lit.* Say and let me see.)

- (b) na added to a present imperative has the force of *Won't you?* or *Do.*

tor boikhana amake dena.
 æto taṭataṛi kæno? se age
 aṣukna.
 amake bolona.

Give me your book, do.
 Why such a hurry? Do wait till he comes.
 Do tell me.

- (c) na prefixed to a 3rd person present imperative makes it negative.

æmon na hok!
 iṣar na korun!

May it not be so!
 God forbid!

- (d) The negative of the first or third person of the present imperative may be expressed by prefixing *æno na* to the corresponding form of the present simple.

æmon kaṛ ami æno kōkhono na
 kori!
 se æno aṛ na aṣe.

May I never do such a thing!
 Don't let him come to-day.

- (e) The idiomatic use of *na kæno* or *na* with the present imperative should be noted.

ami ja kori na kæno, kicutei
 kicu hōena.
 tui jai bol na kæno, ami jabo.
 tumi jto cēṣṭa korō na kæno,
 jite parbena.
 apni take jto ciṭhi likhun na
 kæno, take kōkhono bojate
 parbena.
 se jto boro lok hok na, ami tar
 kotha manbona.

No matter what I do, nothing is of any use.
 I *will* go, whatever you say.
 You won't be able to win, no matter how hard you try.
 You'll never be able to persuade him, however many letters you write to him.
 I'm not going to obey him, however big a man he may be.

(f) Note also the following:—

tini aḡun ar nai aḡun amra to
aḡbo.

tumi ṭaka dāo ar nai dāo, amar
tate kicu aḡe ṭāena.

Whether he comes or not we're
coming any way.

It makes no difference to me
whether you pay the money
or not.

(xiii) FUTURE IMPERATIVE.

(a) To denote a wish or command which is to be complied with at some future time.

aḡ aḡle ḡḡbena, kal aḡben.

tar ṡonge dækha ḡole, take e
kṡtha bolif.

e kaḡ ækhon na kore pore koro.

It's no good coming to-day.
Come to-morrow.

If you see him, tell him this.

Do this work later, not now.

(b) na added to a future imperative expresses a prohibition referring either to the present or the future.

take kicu bolbenra.

oke merona.

oto ṭaka die kinif na.

Don't tell him anything.

Don't hit him.

Don't pay all that for it.

THE USES OF THE INFINITE FORMS OF THE VERB.

(i) THE VERBAL NOUN IN -a.

The verbal noun in -a may be used in the nominative, objective genitive or locative case.

(a) *Nominative.*

ṡe kaḡ kṡra ucit nāe.

ta kṡra ṡḡḡḡ ḡḡbena.

amar ki kṡra ucit?

tar ṭāoa ḡolona.

take dækha ṭāe.

ṡnek kṡtha bola ḡōeece.

e rasta die ṭāoa ṭāena.

amader khāoa dāoa tar mod:ḡe
ḡōee ṭabe.

It is not right to do that.

It won't be easy to do that.

What ought I to do?

He didn't go.

He can be seen.

Many things have been said.

One can't go by this road.

Our dinner will be over by then.

(b) *Objective.*

ṡene ṡune kāuke mere ḡælake
nṡroḡot:æ bole.

ami ṡeṭa kṡrake ḡhalo mone
korini.

Deliberately killing any one is
called murder.

I didn't think it well to do that.

(c) *Genitive.*

jekhane jāoar dorkar nēi.
khāoa dāoar age kajta fere nii.

amar jāoa na jāoari modzhe.

There's no need to go there.
Let's finish the work before we
have dinner.
I might as well not have gone.

(d) *Locative.*

tumi je kotha bolāe ami hotaj
hōechilum.

e jakzhi uposthit na thakāe
mokādrōmaṭa aṣ jef hote
parbena.

tomar e kaj korate job maṭi
holo.

I was discouraged by your say-
ing that.
The case can't be concluded to-
day on account of the absence
of this witness.
Everything has been spoilt by
your doing that.

(ii) THE VERBAL NOUN IN -no.

The verbal noun in -no is used in the nominative, objective and genitive cases, but very seldom indeed in the locative.

(a) *Nominative.*

tomar e kaj korano ucit nōē.
jekhane dāraṇo jāēna.
amader ar kāūke paṭhano ucit
chilo.

oto lokre khāoano jabe ki kore?

e kol bilat theke anano hōēe-
chilo.

You oughtn't to have this done.
One can't stand there.
We ought to have sent somebody
else.
How are all these people to be
fed?
This machine was imported
from Europe.

(b) *Objective.*

bideṣ theke mal ananoke amdani
bole, bideṣe mal paṭhanoke
roptani bole.

Getting things from abroad is
called import; sending things
abroad is called export.

(c) *Genitive.*

oder khāoanor bhar ami nite
parbona.

I can't undertake to feed them.

(iii) THE VERBAL NOUN IN -ba.

(a) Used in its uninflected form only to form a compound with *matro*.

je eṣe porbamatro amra cole
eṣeci.

We came away as soon as he
arrived.

- (b) Generally used in the genitive in preference to the verbal noun in -a or -nô.

tomake e kôtha bolbar jonre
efeci.

je cole jâbar somôei e kôtha
bolro.

tar aḡbar khub icre chilo.

I came to tell you this.

It was when he was going away
that he said this.

He very much wanted to come.

- (c) The genitive of the verbal noun in -ba is frequently used to denote likelihood, suitability or possibility, etc.

je erôkom kaḡ korbar lok nê.

amar onek kaḡ korbar ace.

tar hridê kicutei ṭolbar nê.

amra judhu caka ghorabar kuli
hobo.

apnar kace amar je rin ta ṣohôje
judbar nê.

tor ṣonge tar kono motei bie
hobar nê.

He isn't the man to do this sort
of thing.

I have a lot of work to do.

He isn't the sort of man to be
dismayed by anything.

We are only to be the coolies
to make the wheels go round.

The debt I owe you is not one
that can be easily paid.

It's quite out of the question for
her to be married to you.

(iv) SUBJECT OF THE VERBAL NOUN.

- (a) Sometimes in the nominative.

je e kôtha bolâe amra cole
gelum.

On his saying this we went
away.

- (b) More frequently in the genitive.

tomar aḡbar age tar ṣonge amar
dækha hobe.

tar jâoa holona.

toder e kaḡ kora bhalo hœni.

I shall see him before you get
there.

He didn't go.

It wasn't right of you to do this.

(v) OBJECT OF THE VERBAL NOUN.

Verbal nouns retain sufficient of their verbal force to govern an objective case.

tomar take e ṭaka dâoa ucit
chilona.

tader kothao dækha jacena.

You oughtn't to have given him
this money.

They're nowhere to be seen.

(vi) PAST PARTICIPLE PASSIVE.

The past participle passive has the same form as the verbal noun in -a or -no, and in many cases it is not clear whether the form is to be regarded

as a participle or a verbal noun. There are, however, a sufficient number of cases in which it is clearly a participle to justify one in speaking of the form as a past participle passive as well as a verbal noun. It is often used with a subjective genitive of the agent.

ami tar lekha ækḥana bōi
porēci.
e kaṣ tar dara kora hōēce.
tar nijer jonre tōiri korano ghore
ami thakbo kænō?

Je mara gæce.

I've read a book written by him.

This work has been done by him.

Why should I stay in a house that he has had built for himself?

He's dead.

(vii) PAST PARTICIPLE ACTIVE.

- (a) Very frequently used to express sequence, thus avoiding a series of verbs connected by *and*, this latter being a construction which Bengali dislikes.

Je eṣe take gali die dhore mal:o.

ami tar kace gie ṣob bolbo.

He came and abused him and laid hold of him and beat him.

I'll go to him and tell him everything.

- (b) With -o added it represents an English clause introduced by *though*, *even when*.

Je e kotha Juneo biṣ:ṣ korbena.

ami ṣekhane gieo kicu kotie
pal:umna.

He won't believe this even when he hears it.

Though I went there I couldn't do anything.

- (c) Used to form an adverbial phrase expressing means, instrument, route, etc.

amra nōuko kore eṣeci.
ami kolkata hōēe ṣabo.
ko ṭaka die e ruṭi kineco?

ami take die tomar kace khōḥor
paṭhie dobo.

ma koto koṣṭo kore tomake lalon
palon korecen.

cauler bæḥoṣa kore ebar amar
biṣṭor lokṣan hōēce.

Je caṣ kore khāe.
ami ki kore bolbo?

We've come by boat.

I'm going via Calcutta.

How much did you pay for this bread?

I'll send you word by him.

With what pains your mother has brought you up.

I've made a considerable loss on my rice business this year.

He lives by farming.

How am I to say?

- (d) To form an adverbial phrase expressing cause.

Je jōkhom hōē more gāce.
tini amake dekhe kēde utlen.

e nie bhari jhōgra bedhe gālo.

He has died of his wounds.
He began to weep at the sight
of me.

A serious quarrel arose over this.

- (e) To form an adverbial phrase expressing manner.

Je kajta khub bhalo kore korece.
alugulo oto choṭo kore keṭona.

cēcie poro.

He has done the work very well.
Don't cut the potatoes up so
small.

Read it out loud.

- (f) nāoa is used with a preceding past participle active to suggest that the action denoted by the participle is one to the advantage of the person performing it; dāoa similarly placed suggests that it is to the advantage of someone else.

take e kōtha bole dāo.
ejōb kōtha likhe nāo.
jesōb jiniṣ kuṛie nāo.
apni ki amake er karon bujhie
dite paren?
Je ejōb kōtha tōiri kore niece.

Tell him this.

Write all this down.

Pick up those things.

Can you explain to me the
reason for this?

He made up all this story.

- (g) φela and jāoa are used with a preceding past participle active to suggest the idea of finality or completeness.

Je take mere φelechilo.
Je take merechilo.
Je more jābe.
kajta hōē gāce.
ami kaj dekhte dekhte jere φelte
parbo.
kolji bheje gāce.
Je kēde φelko.

He killed him.

He beat him.

He'll die.

The work's finished.

I shall be able to finish off the
work in no time.

The pitcher is broken.

He burst out crying.

- (h) oṭha and tola are used with a preceding past participle active to suggest a change to a better state or a state of more activity. On the other hand pora is used to suggest a change to a worse state or a state of less activity.

Je dhoni hōē utlo.
ami hōeran hōē poroci.
Je eṣe porlo.
Je kēde utlo.

He grew rich.

I have got tired.

He arrived.

He began to cry.

- (i) *aśa* is used with a preceding past participle active to denote beginning, coming on.

ādhār hōēe aśce.

| It's getting dark.

- (j) *die*, *nie*, *theke*, *cee* and some other past participles active are nowadays used as postpositions.

je rasta die jacre.

tumi kon dig die jabe.

cakor die khōḅor pañhie dobo.

take die e kaṣ korate parbenra.

tomra ki nie torko kocro.

je ghore theke berulo.

je amar cee beśi boka.

He's going along the road.

Which way are you going?

I'll send word by a servant.

You won't be able to get this work done by him.

What are you arguing about?

He came out of the house.

He's a bigger fool than I am.

- (k) Miscellaneous idiomatic uses.

je bhari bhul kore boṣṭo.

caṭi bhat kheē jan.

kaṣ jeś korei jeo.

aṣ kōla kōto kore bæca hocce?

tara dujon kore ghore theke berie elo.

ami e kōtha na bole thakte pacrina.

amra codio puruś theke e niom mene aści.

je amaderægaro ṭakakore diece.

je ekhane boṣe ace.

je ekhane boṣece.

tini jekhane dāṛie acen.

ami eṣei take dekte peechilum.

baṣi gieṣ babake e kōtha bole dio.

He went and made a big mistake.

Have a mouthful of food before you go.

Don't go till you've done your work.

What price are plantains selling at to-day?

They came out of the house two by two.

I can't help saying this.

We've been observing this custom from time immemorial.

He's given us eleven rupees each.

He is sitting here.

He has sat down here.

He is standing there.

I saw him directly I got here.

Tell your father this as soon as you get home.

(viii) SYNTAX OF THE PAST PARTICIPLE ACTIVE.

- (a) The past participle active usually qualifies adjectivally the subject of the sentence or clause in which it occurs.

tini amar kace eṣe bolren.

| He came to me and said.

Note that *When you came to me he said* cannot be translated *tumi amar kace eṣe tini bolren*.

- (b) The past participle active may qualify the logical subject (expressed or understood) of an infinite form.

ami take deke e kotha bole dile
 je cole jabe.
 prorer t̃aka keṛe nāṁa corer kaṛ.

tini kōḍeḍike hate pae bēdhe tār
 jamne ante hukum dilen.

tader ekhane boṣe thak:bar:aron
 ki?

If I call him and tell him this
 he'll go away.

To snatch for oneself money
 belonging to some one else is
 the act of a thief.

He gave orders for the prisoner
 to be bound hand and foot
 and brought before him.

What's the reason for their
 sitting on here?

- (c) The past participle active is sometimes used absolutely, i.e. qualifying a nominative absolute expressed or understood, but in most of such cases it will be found that the nominative absolute thus qualified is the logical, though not the grammatical subject of the sentence or clause.

onek dur hēṭe amar paer bedna
 hōēce.

rat jege amar ṣuk hōēchilo.

take dekhe bod holo j̃eno pagol
 hōēce.

jekhane gie kaṛ ki?

ghum bheṛe je sthir kore boṣlo,
 aṛ iṣkule j̃abona.

kaṛ ki oṭo kaṣṭo kore?

My feet are painful after my
 long walk.

I got ill through keeping late
 hours.

To look at him it seemed as if
 he had gone mad.

What's the good of going there?

He woke and made up his mind
 he wouldn't go to school that
 day.

What's the use of putting one-
 self to all this trouble?

- (d) In a few cases the past participle active is used where the verbal noun would be more strictly in place, though the participial construction is sanctioned by usage.

ekhane eṣe ṁbodhi tar ṣogge
 amar æḡbaro dækha hēni.

I haven't seen him even once
 since I got here.

- (e) Sometimes the past participle active is used before a noun just like an adjective.

gee bajie lok.

| Singers and players.

(ix) INFINITIVE AND PRESENT PARTICIPLE ACTIVE.

The same form is used for both the infinitive and the present participle active, and it is sometimes not easy to say whether the form should be

understood as the one or the other. It is therefore convenient to treat all the uses of the form under one heading. The form is used in the following ways:—

(a) In dependence on another verb.

je bari jete cāe.

tomake kotha bolte ki mana
korini?

take ekhane bolte diona.

je kādte laglo.

He wants to go home.

Didn't I tell you not to talk?

Don't let him sit here.

He began to cry.

(b) In dependence on an adjective.

pholṭa dekṭe khub sundar kintu
khetṭe bhari tēto.

ami e kotha bolte badiho holum.

The fruit is very beautiful to
look at, but very bitter in
taste.

I'm bound to say this.

(c) In dependence on a noun.

ciṭṭhir ṣabab dite deri hōēce.

je kaṣ kotṭe karo ṣadihi nēi.

e kotha ṣigṛeṣ kotṭe laṣṛa ki?

amar motṛeo ṣbokaṣ nēi.

There has been a delay in
answering the letter.

It is not in anyone's power to
do that.

Where's the disgrace in asking
this question?

I've no time even to die.

(d) To express purpose.

rot dekṭe gie kolao bececi (pr.).

mac dhotṭe gie kada makṭe hōē
(pr.).

ami tar ṣonge dākha kotṭe jabo.

apnar bolte amar keu nēi.

ṣekhane jete kotṭokihon lagbe?

jete koto bhaṣa lage?

jete aṣṭe duṣṭaka lage.

I went to see the car (of Jagan-
nāth) and managed to sell
some plantains at the same
time (i.e. I killed two birds
with one stone).

If one goes to catch fish one
must get muddy.

I'll go to see him.

I've no one to call my own.

How long will it take to get
there?

What's the fare?

The return fare is two rupees.

(e) Often used with a nominative absolute (expressed or understood) to mean *during* the action or state described by the verb. In these cases the form may be regarded as a present participle, though as a genitive is sometimes substituted for the nominative absolute it

would seem that there is a feeling that the form in *-te* even here retains something of the nature of an infinitive or of a verbal noun.

dāt thakte dāter moy:reda bojha
jāena (*pr.*)

je utte boste amake tha:ra kore
thake.

motte amrai mara jabo.

jib gor̥te banor holo (*pr.*).

amar jete ratri hobe.

ami take aște dekhechilum.

amake e kaj kotte badha diona.

- (f) *na + infinitive + -i* denotes that the action expressed by the infinitive is almost simultaneous with that of the main verb of the sentence or clause. Very often one finds infinitive *+ na + infinitive + -i* in a similar sense.

tar kotha jef na hotei je por̥e
gəlo.

ami boste na boste je utte
dāralo.

ami e kotha bolte na bolte amar
bhāi eše por̥lo.

The value of *te* can't be realised as long as one has them.

He makes fun of me in season and out of season.

If it is a case of a funeral, it'll be ours.

While one was making an image of Siva it has turned out a monkey (the idea of setting out to do one thing and unintentionally doing something quite different).

It'll be dark before I get there.

I saw him coming.

Don't prevent me doing this.

- (g) A reduplicated present participle denotes continuous or progressive action.

dōugote dōugote tara citkar kolo.
e bōi por̥te por̥te onek banla
jekha jāe.

They shouted as they ran.

One can learn a lot of Bengali as one reads this book.

- (h) An infinitive dependent on *ace* with or without a preceding objective or genitive denotes permissibility. The corresponding negative is *nēi* and the future *thakbe*.

jekhane ki jete ace? jete
thakbena kəno?

hinduder bidhoba bie kotte nēi.

tomake omon kotha bolte nēi.

Is one allowed to go there?
Why shouldn't one be?

Hindus are not allowed to marry widows.

You mustn't talk like that.

- (i) An infinitive dependent on some part of হওয়া, with or without a preceding objective or genitive, denotes necessity.

amake jekhane jete hōē.

tomake khete hōbe.

amar e kaṛ kotie hoto.

jete hole ami jabo.

I have to go there.

You must have your meal.

I should have had to do this work.

If it's necessary to go, I'll go.

(x) CONDITIONAL PARTICIPLE.

The conditional participle qualifies a noun or a pronoun in the nominative absolute, expressed or understood. Occasionally, however, a genitive is substituted for the nominative.

- (a) Its commonest use is to express a condition or hypothesis.

ami tār kace gele tini amake
niṣcōē ṭaka deben.

koṛi hole bagher dud mele (*pr.*).

tar dækha pele take e kōtha
bolbo.

amar na gele nōē.

If I go to him he's sure to give me some money.

If one has money (*lit.* cowrie shells), tiger's milk can be obtained; *i.e.* money can do anything.

If I see him, I'll tell him this.

It won't do for me not to go.

- (b) The conditional participle may often be translated by a clause introduced by *when*, rather than by a conditional clause. In such a case *pōr* or *pōre* is often placed after the participle.

porikshe jef hole baṛi jabo.

ṣuṛi ṣto gele pōr cobi ar tola
jabena.

ami cole gele pōrei tini elen.

I'm going home when my exam is over.

It won't be possible to take any more photos after the sun has set.

It was after I'd left that he came.

- (c) With -i added the conditional participle conveys the idea of *if only*.

jekhane gelei tar ṣonge niṣcōē
dækha hōbe.

deklei ta boyha jāē.

pōite thaklei barnun hōēna (*pr.*).

One has only to go there to be sure of meeting him.

One can see that at a glance.

The mere possession of a sacred thread doesn't make a man a Brahman.

- (d) With -o added the conditional participle has the sense of *even if, although*.

je aſleo take kicu bolbona.

I'm not going to tell him anything even if he comes.

dhēxi ſorge geleo dhan bhane
(pr.).

Though a dhēxi goes to heaven,
it goes on pounding rice.

take pagol bolleo hōe.

One may even call him a madman *lit.* Though one calls him a madman, it is all right.

- (e) Sometimes two conditional participles each with -o added give the sense of *whether . . . or*.

tumi geleo ꣳa ami geleo ta.

It comes to the same thing whether you go or I.

tini ꣳaka dileo hōe na dileo hōe.

It doesn't matter whether he pays the money or not.

- (f) A conditional participle with -o followed by some part of para with the infinitive often expresses a slight probability or a bare possibility.

je geleo ꣳete pare.

He may possibly go.

kothaꣳa ſoti holeo hote pare.

The story may be true.

For further remarks on the conditional participle see Conditional Sentences, page 168.

NEGATIVE SENTENCES AND CLAUSES.

- (a) The negative of finite indicative forms is expressed by adding na to the positive form, but na is never added to the present perfect or the past perfect, which form their negative by adding ni to the corresponding form of the present simple. For examples see pages 146 (g), 148 (e), 150 (d).

- (b) In the negative of an infinite form na is placed before it and not after it.

tini na aſle amra ki korbo?

What shall we do if he doesn't come?

je na aſte pare.

He may not come.

but je aſte parena.

He can't come.

ami apnake age na bole kicu
korbona.

I'm not going to do anything without telling you first.

tar na aſbar karon ki?

What's the reason of his not coming?

- (c) In conditional clauses introduced by *jodi*, and in relative clauses with a conditional force the *na* is placed before the verb, and not after it.

je *jodi na afe ta hole kicu pabena.*

tara joto din na afe tato din amar ekhane thakte hobe.

joto lok kaj na korbe, tara keui taka pabena.

ami e kotha jodi funte na petum ta hole jetumna.

jara na afe tader kicu dobona.

He won't get anything, if he doesn't come.

I shall have to stay here until they come.

None of those who do no work will get paid.

I shouldn't have gone, if I hadn't heard this.

I shan't give anything to those who don't come.

- (d) In clauses of purpose introduced by *jaeno*, *jate*, etc., the negative (when there is one) precedes the verb.

je *jaeno e kaj na kore ami take koto onurod korechilum.*

tar kajto jate na hōe æmon bōndobosto kotre hōbe.

How I begged him not to do this.

Arrangements must be made to prevent his being put to inconvenience.

- (e) The negative of the imperative is formed by adding *na* to the future imperative. A *na* added to the present imperative expresses not a prohibition but an emphatic command or wish. For examples see pages 153 (b) and 154 (xiii) (b).

- (f) The negative of all persons of the present simple of *aca* is *nēi*, and the negative of the present of the simple copula is *nōi*, *nōo*, *naḥ*, *nōe*, *non*.

tini ki acen? na, tini nēi, kintu tār bhāi acen.

ami nēi dekhe je cole gælo.

ami mone kolum tumi fekhane nēi.

ami baḡali nōi.

tomra ki e iḥkuler chatro nōo?

tini amar munib non.

je ki tomar jōḡge nēi?

je ki tomar bhāi nōe?

Is he here? No, he's not here, but his brother is.

When he saw I wasn't there, he went away.

I thought you weren't there.

I'm not a Bengali.

Aren't you pupils of this school?

He isn't my master.

Isn't he with you?

Isn't he your brother?

INTERROGATIVE SENTENCES.

- (a) Bengali does not change the order of words in a sentence in order to give it an interrogative sense, but often introduces the interrogative particle *ki* as a kind of spoken note of interrogation. Sometimes the *ki* is omitted and the interrogative force is conveyed merely by the intonation.

Je baṛi jacre.

Je ki baṛi jacre?

Je baṛi jacre ki?

Je baṛi jacre?

He's going home.

Is he going home?

- (b) When *ki* is used as a spoken note of interrogation it must not be stressed, but when it is used to mean *what?* it is stressed.

Je ki 'bolbe?

Je 'ki bolbe?

Will he say?

What will he say?

- (c) Interrogative words like *ki* (*what?*), *ke*, *kæno*, *kæmon*, *kijonre*, *kon*, *kothæ*, etc., need not be placed at the beginning of the sentence as in English; in fact they are usually in the body of the sentence, or at the end of it.

Je kotha ke bolechilo?

tumi ajbena kæno?

ora kijonre cole gælo?

tomar baṛi kothæ?

Who said this?

Why aren't you coming?

What have they gone away for?

Where's your home?

- (d) Bengali frequently uses a double interrogative in a distributive sense.

tomra bolo dekhi tomra ke ki
caõ.

e hiḡabe likhe dieci ami koto
põḡsa die ki ki kineci.

Tell me what you each of you
wants.

I have written down in this
account what things I have
bought, and what I have paid
for each.

- (e) Miscellaneous idiomatic expressions.

ta bõi ki?

tumi æmon bokami kolre kæno?

ta, amar kopāl ar ki?

æmon kaj kore kar baper jadḡhi?

Why, of course!

Why did you do a silly thing
like that? Oh! it's just my
(bad) luck, I suppose.

Who in the world (*lit.* whose
father) can do a job of that
sort?

RELATIVE SENTENCES.

- (a) Bengali differs from English in always preferring to place the relative before the correlative, and in expressing both the relative and the correlative pronoun, adverb or adjective.

kal je lok ezechilo je abar ejece.

tumi jekhane thakbe amio
jekhane thakbo.

tini joto peecen ami toto pāini.
tara jakhon cole jabe tokhon
amra aḡbo.

jini tomader baḡla poḡan tār
nam ki?

That man who came here yesterday has come again.

I'm going to stay where you stay.

I haven't got as much as he has.
We'll come when they go away.

What's the name of the man who is teaching you Bengali?

- (b) Bengali uses the following indefinite relatives:—

Pronouns: je keu, *whoever*.

ja kicu, *whatever*.

Adjectives: je kono, *whatever, whichever*.

je keu aḡte cāe je aḡte pare.

apni amake ja kicu deben tate
ami jontuḡto hoḡbo.

tini amake je kono bōi poḡte
bolen ta ami poḡbo.

Whoever } wishes can come.
Anyone who }

I shall be satisfied with whatever you give me.

I'll read whatever book he tells me to.

- (c) A double relative is often used in a distributive sense.

jokole je jar baḡite cole gāelo.

They all went away each to his own house.

- (d) Miscellaneous idiomatic uses:—

apni je jomcōe aḡun na kāeno,
amake ekhane paben.

je jai boluk na kāeno, tate amar
kicu aḡe jāēna.

je joto boka hok na kāeno, e
kotha nijcōe buḡte parbe.

jāmon guru temni jīḡo (*pr.*)
tara jei eḡe poḡlo amra temni
cole aḡcilum.

You'll find me here at whatever time you come.

It makes no difference to me what anybody says.

He'll be able to understand this, no matter how big a fool he is.

Like teacher, like pupil.

We were coming away just as they arrived.

CONDITIONAL SENTENCES.

- (a) The four commonest types of conditional sentences in English are represented in Bengali by three types only.

(1) If he comes I shall go away.	}	je jodi afe tãbe ami cole jabo.
(2) If he came (were to come, should come) I should go away.		
(3) If he has come I shall go away.	}	je jodi efe thake tãbe ami cole jabo.
(4) If he had come I should have gone away.		

- (b) Instead of tãbe in the second clause ta hole is often used.

je jodi afe ta hole ami cole jabo.	}	If he comes I shall go away.
je jodi efe thake ta hole ami cole jabo.		If he came I should go away.
je jodi aſto ta hole ami cole jetum.		If he has come I shall go away.
		If he had come I should have gone away.

- (c) Instead of the jodi clause the conditional participle is often used, and in this case there is no need of tãbe or ta hole in the second clause.

je aſle ami cole jabo.	}	If he comes I shall go away.
		If he came I should go away.
je efe thakle ami cole jabo.		If he has come I shall go away.
je aſle ami cole jetum.		If he had come I should have gone away.

- (d) When it is necessary to express concession (*even if, although*) rather than mere supposition (*if*), this is done by adding the particle -o to jodi and tãbe (the latter then becoming tobu=tãbeo), or by adding -o to the conditional participle.

je jodio afe tobu (ta holeo) ami cole jabo.	}	{	Even if (although) he comes I shall go away.
je aſleo ami cole jabo.			
je jodio efe thake tobu (ta holeo) ami cole jabo.	}	{	Even if (although) he came I should go away.
je efe thakleo ami cole jabo.			
je jodio aſto tobu (ta holeo) ami cole jetum.	}	{	Even if (although) he has come I shall go away.
je aſleo ami cole jetum.			
		{	Even if (although) he had come I should have gone away.

- (e) The negative (na), when necessary, is placed *before* the verbal form in the first clause, but *after* the verbal form in the second clause.

je jodi na afe t̃be ami cole jabona.	}	}	If he doesn't come I shan't go away.
je na afe ami cole jabona.			If he didn't come I shouldn't go away.

- (f) Whether the jodi and t̃be (ta hole) construction or the conditional participle is used, any form from the verb aca is replaced in the first clause by the corresponding form of the verb thaka.

gie dekho tini jekhane acen ki na; thakle (jodi thaken ta hole) take e bōikhana dio.	Go and see if he's there or not; if he is give him this book.
je baṛi gæce ki na ami janina; jodi gie thake ta hole tar jonge amar ar dækha hobena.	I don't know whether he's gone home or not; if he has, I shan't see him again.

- (g) Sometimes, even when the conditional participle is not used, jodi is omitted, and to is substituted for t̃be, or ta hole in the second clause. Sometimes both jodi and t̃be (or to) are omitted.

pari to jabo.	I'll go if I can.
bolen jāi.	I'll go if you tell me to.

- (h) Sometimes the first clause of a conditional sentence is represented by a present imperative used in a concessive sense.

je aṛuk, tobu ami cole jabo.	I shall go away, even if he comes.
apni jete bolun ar nāi bolun, ami jabo.	I'm going whether you tell me to or not.

REPORTED SPEECH.

- (a) In reported speech the person is changed when necessary as in English, but the same tense is retained as in the original direct speech.

je bolechilo je kaṛ hocre.	He said the work was going on.
je bolechilo je kaṛ hōe gæce.	He said the work had been finished.
je bolechilo kal aṛbe.	He said he would come to- morrow.
je jigreṣ kolio ke eṣece.	He asked who had come.

- (b) Direct speech is often introduced by the conjunction *je* (*that*) as if it were in the indirect narration.

je bolechilo je "hã, aṣbo bôĩ ki."

He said, "Yes, of course I'll come."

- (c) The past participle active *bole* is often used after a substantive clause in the sense of *to the effect that*.

*ami jabo bole sthir koreci.
brifṭi themece bole bod holo.*

I've decided I'm going.
It seemed as though the rain had stopped.

je kicu korbena bole protigṛe korece.

He has vowed he won't do anything.

- (d) Sometimes *e kôtha*, *æmon kôtha*, *ta* or some similar expression is used after a substantive clause of reported speech.

je kæno e kôtha bolce ta ami jantumna.

I didn't know why he was saying this.

je je mara gæce e kôtha tumi kar kace funechile?

From whom did you hear that he was dead?

tini je niṣcãṛe jekthane thakben ami æmon kôtha bolte pacina.

I can't say that he'll be there for certain?

- (e) The conjunction *je* (*that*) introducing reported speech may be optionally omitted. On the other hand it may be inserted even before a reported question, where *that* would not be used in English.

tini je nêĩ ta ami beṣ jantum.

I knew quite well he wasn't there.

ami jantum je aṣbe.

I knew he was coming.

ami jig:ef korechilum je kon somãṛe aṣbe.

I asked what time he was coming.

tara je kon somãṛe aṣbe tar kono ṭhikana nêĩ.

There's no certainty as to what time they'll come.

ami jig:ef korbo tara je koto ṭaka die baṛi kinece.

I'll ask how much they paid for the house.

THE PASSIVE VOICE.

Bengali has no passive verbal forms, with the exception of the past participle passive which is the same as the verbal noun. When it is necessary to express a passive this is done by using the verbal noun as the subject of *hõa* or *jaõa*, but that this ought not to be regarded as a

genuine passive construction is evident from the fact that it can be used with intransitive verbs.

take bola hōēce.
onek kotha bola hōēchilo.
ta kora jabena.
take dækha jacena.
amar jāoa hōbena.
kal jāoa jabe.

He's been told.
Many things were said.
That can't be done.
He can't be seen.
I shan't be able to go.
It'll be possible to go to-morrow.

ADJECTIVES.

NUMERAL ADJECTIVES.

1. æk	29. untrif	57. jatan:o	85. pōcafi
2. du	30. trif	58. ațan:o	86. cheafi
3. tin	31. ækotrif	59. unofait	87. jatafi
4. car	32. botrif	60. fait	88. ațafi
5. pāc	33. tetrif	61. ækfoț:i	89. unonob:oi
6. cho	34. cōutrif	62. bafoț:i	90. nob:oi
7. fat	35. pōitriř	63. tefoț:i	91. ækanob:oi
8. aț	36. chotriř	64. cōufoț:i	92. biranob:oi
9. no	37. jaitriř	65. pōiffoț:i	93. tiranob:oi
10. dōf	38. ațtriř	66. chefoț:i	94. curanob:oi
11. ægaro	39. uncolriř	67. fatfoț:i	95. pōcanob:oi
12. baro	40. colriř	68. ațfoț:i	96. cheanob:oi
13. tero	41. ækcolriř	69. unofōț:or	97. jatanob:oi
14. cod:o	42. bialriř	70. foț:or	98. ațanob:oi
15. ponro	43. tetalriř	71. ækat:or	99. niranob:oi
16. solo	44. cualriř	72. baat:or	100. æk fo
17. foțro	45. pōitalriř	73. teat:or	200. du fo
18. ațharo	46. checolriř	74. cuat:or	301. tin fo æk
19. uniř	47. fatcolriř	75. pōcat:or	410. car fo dōf
20. kuři, biř	48. ațcolriř	76. cheat:or	522. pāc fo bāiř
21. ekur	49. unopōcaf	77. fatat:or	1,000. æk hajar
22. baiř	50. pōcaf	78. ațat:or	6,000. cho hajar
23. teiř	51. ækan:o	79. unafi	6,335. cho hajar
24. cobriř	52. baan:o	80. aři	tin fo pōitriř
25. pōciř	53. tipran:o	81. ækafi	100,000. æk lōk:ho
26. chabriř	54. cuan:o	82. birafi	10,000,000. æk koři
27. jataiř	55. pōcan:o	83. tirafi	
28. ațaiř	56. chapan:o	84. curafi	

For the ordinals colloquial Bengali uses the genitive of the cardinals.

There are also regular ordinal forms, but in colloquial Bengali only these for the first twelve are generally used.

prothom, ditio, tritio, coturtho, pñncam, śaśtho, śaptam, aśtam, nabam, daśam, ækadoś, dadas.

THE COMPARISON OF ADJECTIVES.

Bengali has no comparative or superlative inflection for adjectives, but expresses the comparison in other ways of which the following sentences provide examples.

Je amar cee choṭo.

Je śakoler cee choṭo.

e duṭi loker modihē ke choṭo?

e chobi śob cee bhaḷo.

tumi dhoni, kintu je aro dhoni.

Je amar du bācorer boro.

tar bāś amar bāśer tin gun
beśi.

He is shorter than I.

He is the shortest of all.

Who is the shorter of these two
persons?

This picture is the best.

You are wealthy but he is still
wealthier.

He is older than I by two years.

He is three times my age.

STORIES

Jealer Jopno.

1. bhojpure ramlal bole ek tãti thakto.
2. or bap more jabar somôe onek taka pôtja reithe gielo.^a
3. kintu o nana bhabe job taka upar kore die gerib hôte porjo.
4. ag bala khâe to ar ag bala khabar jôena.^b
5. moner dukhe^c ag din bone begate begate ek jealer jange dakha.^d
6. jeal bolto, "ki bhâi ramlal, tomar je ei obortha?"^e
7. ramlal bolto, "ar bhâi bolo keno? job taka pôtja je hôte gielo."
8. e bole tãti du ôôta coker pol êkto.^f
9. jeal khub aja^g die bolto, bhâi tomar kono bhâe^h nâi; job thik kore dobo."
10. jeal paserⁱ rapser bhetor die^j gan gâte gâte colto.
11. lokjon jobai^k dekhe obai.^l
12. rani jealer kotha^m juna montrike hukum dilo je jano jeake rajdorbare agbar niafe.
13. jealer gan june rani obak hôte gielo.
14. jeal ranke bolto, "amader deser raja æto bhalo je je jeal manuseⁿ tojat korena.
15. "tar jonie jealguloo job amar moton gan gâe."
16. rani bolto, "ama, dakho, toma^oder rajar fathe^p amar meer bie thik kote paro?"
17. jeal bolto, "amader raja khub boro raja; bie jier^q kote bejâe^r hûjjar.
18. "to^sbe^t apnar mee jekhon^u ætoi jundori^v, takhon ami bie thik kote paro bole mone hôte.

a. gielo, gecilo, giechilo are all variant colloquial forms of the past pt. of jâo. *to go*.

b. *If he eats in one half of the day, food is not available in the other half of the day.* jôkal bala = morning, forenoon. bûkal bala = afternoon. ratri bala = night-time. diner bala or simply bala = day-time. ag bala = forenoon or afternoon. du bala = both forenoon and afternoon.

c. *In sorrow of mind.*

d. dakha, verbal noun, *a sting, an interview (takes place).*

e. *Of you this condition?* The je is the elliptic *je*; the meaning is, *I am surprised to find you in this condition.*

f. *Can't see drops under of eye.*

g. aja = *hope*.

THE JACKAL'S DREAM

1. A weaver by the name of Rāmlāl used to live at Bhojpur.
2. When his father died, he left a lot of money.
3. But he wasted all the money in various ways and became poor.
4. It was as much as he could do to get one meal a day.
5. As he was wandering disconsolately in the woods one day he met a jackal.
6. The jackal said, "Hullo, brother Rāmlāl, what does this mean?"
7. Rāmlāl said, "What's the good of talking, brother? All my money is used up."
8. With these words the weaver dropped a tear or two.
9. The jackal cheered him up and said, "There's no need for you to be afraid. I'll put everything right."
10. The jackal went through the adjoining kingdom singing.
11. The people were all astonished to see him.
12. The queen too, when she heard about the jackal, ordered the minister to bring the jackal once to court.
13. When she heard the jackal's song, the queen was astonished.
14. The jackal said to the queen, "The king of our country is so good that he makes no distinction between jackals and human beings.
15. "And so all the jackals even sing like me."
16. The queen said, "Now look here; can you arrange to get my daughter married to your king?"
17. The jackal said, "Our king is a very big king; he's extremely careful about marrying and things of that sort.
18. "Still, since your daughter is so beautiful, I fancy I shall be able to arrange the marriage.

-
- h. bhāe = *fear*, but here (as often) *cause for fear*.
i. paś = *side*.
j. Along the interior of the kingdom (rajro).
k. śobai and śobrai are both used in colloquial Bengali.
l. śhak = *speechless* and so *surprised, astounded*.
m. kotha here = *report*.
n. Reciprocal use of the locative.
o. śathe = *longe*.
p. śie is here merely an "echo word." Compare khaōa dāōa.
q. bejāe = *immeasurably*.
r. tobe generally means *then*, but it is often used in colloquial Bengali as here to mean *however, still*.

19. "kintu æk kōtha ; amader raja to bie kotre aṣṭe dher lokjon niaṣṭe."
20. rani khabṛe bolō, "na, jeal moṣāē, oṭo loker jāēga ki kore dobo."
21. "acīa tar jonre bhōē nēi ; ami jōb ṭhīk kore dobo," e kōtha bole jeal cole gælo.
22. jeal tātir baṛite ṭhire eṣe bolō, "bhāi, æk rajkonṛæ" jathe to tomar bie ṭhīk kore elum."
23. tar pōr din jeal dōṣ hajar jeal, biṣ hajar bheṛa, ar pāc hajar kukur nie ramlalke jōnge kore paṣer rajre colō.
24. rajbaṛir kace eṣe jōbaikē^a hōi hōi citkar kotre^w bole jeal niṣe rajar kace gie bolō.
25. "amader raja jōb lokjon nie apnar meeke bie kotre eṣecen."
26. raja prāē behūṣ^x hōēē bolō, "jeal moṣāē, æto lok ele je jōrbṛonaṣ!"
27. "tumi dekte pacō amar e rajbaṛiṭa tōto bōṛo na.
28. "tomar raja æto lok jōnge kore anle tader khāōano^z jāē ki kore?
29. "khāōano to durer kōtha", jōkoler boṣbar jāēgao hōbe ki na jōndeu.^b ækhon bolō dekhi er upāē ki?"
30. jeal bolō, "acīa, ami ægbar rajar kace gie tāke bujhie dīle, tini tār lok lōṣkor deṣe paṭhie die æklai aṣṭe raji holeo hote paren."
31. e bole jeal ṭhire ramlaler kace gælo.
32. jeal bheṛa kukurder khub dhonṛobad die ṭhirie^c dīlo.
33. ramlalke nie rajbaṛite eṣe rajkonṛæ jathe bie die^d dīlo.

s. jōkhon = *when, since, as, seeing that*. Note the following tōkhon.

t. jundor has a feminine form fundori. Bengali adjectives are not inflected for gender except when they are real Sanskrit words (like jundor) taken over by Bengali.

u. rajkonṛæ = rajar konṛæ (= mee).

v. *I have come having arranged*, i.e. *I have gone and arranged*.

w. *To cry* "hoi hoi."

x. hūṣ = *consciousness*. behūṣ = *unconscious*. Cf. hūṣiar, above.

y. jōrbṛonaṣ = *destruction (naṣ) of everything (jōrbṛo)*. The preceding je is the elliptic *je* = *don't you see that?*

z. khāōano, verbal noun = *a feeding*. Causative of khāōa. It is the subject of the verb jāē.

a. *Feeding is a matter of distance*, i.e. *a remote matter*.

b. jōndeu = *doubt*.

19. "But there's one thing; if our king comes to marry (your daughter) he'll bring a lot of people."
20. In alarm the queen said, "No Mister Jackal; how are we to find room for such a lot of people."
21. "All right, you needn't worry about that. I'll see to everything," said the jackal, and took his departure.
22. When he got back to the weaver's house, the jackal said, "Brother, I've been and arranged for you to marry a princess."
23. The next day the jackal took ten thousand jackals, twenty thousand sheep, and five thousand dogs, and set out for the neighbouring kingdom in company with Rāmlāl.
24. When he got near the palace, he told them all to howl, and himself went to the king and said,
25. "Our king has come with all his folk to marry your daughter."
26. The king nearly fainted and said, "Why, Mister Jackal, it will be something awful if all those people come."
27. "You see that this palace of mine is not so (very) large."
28. "If your king brings all these people with him, how are they to be fed?"
29. "It is doubtful whether there would even be room for them all to sit down, to say nothing of feeding them. Now tell me what we are to do about it."
30. The jackal said, "All right; if I go to the king and explain to him, he may perhaps be willing to send his retainers home, and come alone."
31. With these words the jackal went back to Rāmlāl.
32. He sent the jackals, sheep and dogs away with many expressions of thanks.
33. He brought Rāmlāl to the palace and married him to the princess.

c. *ḡirīe*, past ptcp. act. of *ḡerāno*, causative of *ḡera*. *ḡera* = to turn (intrans.); *ḡerāno* = to cause to turn, to turn away or back (trans.).

d. *bie dāoa*, to get some one else married, to give in marriage. *bie kora*, to marry oneself.

dujon bokar golpo.

1. æg din duṭi lok ækṭa rasta die jacilo.
2. tara kicu dur gæce, æmon somṭe æg buṛi tader jamne eṣe jelaṃ kore cole gælo.
3. buṛi cole gele pore je kake jelaṃ korece e nie du bondhute jhagṛa bedhe gælo.
4. ægjon bolio, "buṛi amakei jelaṃ korece."
5. ar ægjon bolio, "na, tomake na, amakei jelaṃ korece. tumi ki dekṭe pāoni, jelaṃ korbar somṭe amar dikei takeichilo?"^a
6. onek torkobitorker poreo tara jakhon kicui ṭhik kotṛe palona takhon sthir holo je, ægbar buṛir kace gie jigṛeṣ kore aṣa jak.^b
7. tāi tara buṛir pecone pecone dōṛote laglo.
8. dōṛote dōṛote tara citkar kore bolio, "ogo baca! ekṭu dāṛaṇa. amader ækṭa kotha june jāo."^c
9. buṛi tader citkar june dāṛie bolio, "amake na ki? tomra æto citkar kocro kæno? bæparṭa ki?"
10. tara bolio, "hago baca, amader dujonar modihē tumi kake jelaṃ korechile bolo dekhi."^d
11. buṛi bolio, "tomader dujonar modihē je beṣi boka takei ami jelaṃ korechilum."
12. e kotha june du bondhute abar jhagṛa bedhe gælo, ebar ke beṣi boka, ei nie.
13. ægjon bolio, "amii beṣi boka."
14. ar ægjon bolio, "na, tumi beṣi boka hōbe kæno? ami tomar cee ḍher beṣi boka."
15. buṛi tader kotha june bolio, "erokom jukṛho bæparer mimanṣa kotṛe gele^e judhu tomader kothar opor nirbhor^f kolie colbena to.
16. "tomra dujone bolo dekhi, tomra ke ki bokami koreco."^g
17. "ta hole ami buṛte parbo, ke tomader modihē beṣi boka, ar tomra jante parbe je, ami kake jelaṃ korechilum."

a. takano, to look; a verb causative in form but not in meaning.

b. Let a coming go on having gone once to the old woman and having asked.

c. Oh young one! Stop a bit! Go, having heard a word of us!

d. Say and let us see.

e. If one goes to make a settlement of such a minute matter.

f. nirbhor, dependence. nirbhor kora, to rely.

g. You who what folly have done.

THE STORY OF TWO FOOLS.

1. One day two men were going along a road.
2. When they had gone a little way, an old woman met them and salaamed to them, and went on.
3. After the old woman had gone on, a quarrel arose between the two friends as to which of them she had salaamed to.
4. One said, "It was to me that the old woman salaamed."
5. The other one said, "No it was not to you but to me that she salaamed. Didn't you see that it was at me that she looked when she salaamed?"
6. As they could not come to any decision even after much argument, it was decided that they should just go to the old woman and ask her.
7. So they started running after the old woman.
8. As they ran, they cried out, "Hi, old girl! Stop a minute. Don't go on till you've heard something we've got to say."
9. When the old woman heard their shouts, she stopped and said, "Is it me you want? Why are you shouting so? What's the matter?"
10. They said, "Look here, old girl, tell us, will you, which of us it was that you salaamed to."
11. The old woman said, "It was to the one of you that's the bigger fool that I salaamed."
12. When they heard this, the two friends began to quarrel again, this time as to which of them was the bigger fool.
13. One said, "I'm the bigger fool."
14. The other one said, "No, how can you be the bigger fool? I'm a very much bigger fool than you."
15. When the old woman heard what they said, she remarked, "If one has to settle a delicate point of this sort, it'll never do to rely merely on what you say."
16. "Tell me, both of you, what foolish things you have each done."
17. "Then I shall be able to tell which of you is the bigger fool, and you will also be able to discover which of you it was that I salaamed to."

ghoṛa o bagher kaini.

1. æk chilo cafa, ar tar chilo æk chele o ækṭa ghoṛa.
2. cafa jeto din bēce chilo je ghoṛaṭake koto jeto koto, koto ador koto.
3. ar ghoṛaṭao pranpone^a probhur kaj kore dito.
4. erōkom kore tader modhe prae æk rōkom bondhutōi hoee gechilo.
5. cafa jekhane jeto tar ghoṛaṭao take piṭhe nie jeikhane jeto.
6. jonḍhæ bæla dujonei ækoto baṛi ḡirto.
7. ghoṛaṭa tar danapani peṭ bhore kheto^b ar dibri jukno nōrom khor opor ghumoto.
8. emni kore tader dujoner dini beṭ jukhe kacilo.
9. krome cafa buṛo holo, jei jonḡe^c tar ghoṛaṭao buṛo holo.
10. cafa dekho je beṭi kaj je ar kote pacena.
11. buṛo bōṣe to ar joaner moton din rat haṛbhaga^d porisrōm kora jaena, ei bhebe cafa jemni tar nijer kaj komalo temni ghoṛaṭakeo ar beṭi khaṭe ditona.
12. emni kore kœk bōcor kaṭlo, tar pœ æk jiter jonḍhæe buṛo tar cheleke deke ajirbad kore kaṭe kaṭe more gælo.^e
13. chele baper jonē du car din^f dukho kolo, tar pœ baper jōmano œnek ṭaka nie jōb dukho bhule gie khub ḡuti kote laglo tar bondhuder nie.
14. ækhon ar ghoṛaṭar keu khor nœena.^g je khete na pee o tar purono muniber jonē kēde kēde din din roga hote laglo.
15. emni kœk maj kaṭlo. æḡ din jokal bæla tar notun munib eṣe take dekhe bolō,

a. *With his life as the stake.*

b. *Used to eat grain and water having filled his belly.*

c. *Therewith, i.e. along with the farmer's growing old.*

d. *Bone-breaking.*

e. *Died while coughing.*

THE STORY OF THE HORSE AND THE TIGER.

1. There was a farmer, and he had one son and a horse.
2. As long as the farmer lived he used to take great care of the horse, and treat it very well.
3. And the horse too used to work for his master his very hardest.^a
4. In this way there had almost grown up a kind of friendship between them.
5. Wherever the farmer went the horse used to go, with him on its back.
6. In the evening they both used to come back home together.
7. The horse used to have his fill of grain and water,^b and used to sleep on lovely dry soft straw.
8. In this way they both lived very happily.
9. The farmer in course of time grew old, and his horse grew old along with him^c too.
10. The farmer noticed that he could no longer do a lot of work.
11. The farmer reflected that it was impossible in one's old age to go on doing back-breaking^d work night and day like a young man, and as he lessened his own work, he likewise no longer let the horse do much work.
12. Several years went by in this way, and then one cold-weather evening the old man called his son to him and blessed him and coughed and coughed till he died.^e
13. The son mourned for his father for a few days,^f and then took all the money accumulated by his father, and forgetting all his sorrow began to have a good time with his friends.
14. No one paid any attention now to the horse.^g As he got no food and was all the while weeping for his old master he grew weaker every day.
15. Some months went by in this way. One morning his new master came and looked at him and said,

f. Two or four days, i.e. a few days.

g. No one takes news of the horse now any more.

16. "Ghorā maronā, tūbe nā jidā khā amā dōtur kōlo." .
17. "Dīpā, ar emmī khāte dīnā. boro dōhan khāte; ei je dōkon bon. ei bonā bag aro; jodi mīṭā arā panā bag dōre ante parā, mōd' gīre aṭe. nāc aṭe jō kōlo jō." "
18. ghōṭā ar kī kōrē mōrā dūkhā je bonā cōlo, bhāṭe, "bhāṭe kōrō: khāre jō jār jē' bāghā pōṭe."
19. bonā gīe je mīṭā gūṭe tōṭe dīpā. jōṭāṭe kōte ēlo, je mīṭe bhāṭe dīpā arā tū dūkhā mī jō' tar kōte ēlo.
20. jō'ar kōte tar dūkhā kōmī je bōlo, jūnā jō'arō kōmī dūkhā kōlo.
21. jō' bōlo, "bhāṭe! bhāṭe nāi, amī ar upā kōmī."
22. jō' jō' pāṭerā māmā' tū je ghōṭā bōlo, "bhāṭe, tūmī dūkhā mōrā mōṭe pōṭe khāte."
23. "amī bag dōre amī; ar amī jē dūkhā tūmī emmī mīṭe bāṭe pānā dūṭhā, dūṭhā bhāṭānā pānā."
24. ghōṭa jūṭe mōrā mōṭe pōṭe rōṭo, ar jō' gīe mī bāṭe kōmī bōṭo māmā'ar kōte bōlo, "bag māmā, bag māmā, aṭ bōṭo māmā kōṭeṭe."
25. bag pōṭe' kōlo, "kī kō bōṭo, māmā kī?"
26. jō' mīṭhō bōlo, "mīṭā ghōṭa mōre pōṭe arā kōṭe, mīṭā gāmīṭe, apmī e'e tākē nīc jō. aṭ tē kōle ar khācā bhāṭe bhāṭeṭe." "
27. bag emmī rāṭi kōlo, ar jō'ṭeṭe tar bāṭe māmāmāmā kōlo khāte.
28. tārā dūṭhā ghōṭā kōte ēlo pōṭe jō' bōlo, "amī ayāṭe apmā jāmār dū pāṭ jōṭe bōṭe dī; apmī tē kōle jōṭōṭe pānā nīc jōṭe pāṭhā, dūkhā kī jāmī jōṭi āṭar jāmī e'e pōṭe."

3. Not only does the old thing not die, but it also having kept on existing is no farther has made me grow. The *na* cannot be translated; it has something of the force of *for it is so!*"

4. Then and then only.

5. Go first today and to-morrow.

6. Sister's son.

16. "The old thing doesn't die, and at the same time it is ruining me by eating to no purpose.^h"
17. "Look here! I'm not going to feed you any longer for nothing. Get out of here. There are tigers in that forest you see over there. If you can catch a tiger and bring him to me whole and alive, thenⁱ you can come back; otherwise stay away altogether."^j
18. What was the horse to do? He went sadly to the woods, and reflected, "It's well; all my troubles will come to an end in the belly of a tiger."
19. When he got to the forest he stood under a tree. Evening came on, and seeing him standing there as before, a jackal came to him.
20. He told his sad tale to the jackal, and when the jackal heard it he was very sorry too.
21. The jackal said, "Don't worry, nephew.^k I'll find a way out of the difficulty."
22. The jackal is the uncle^l of all the animals, so he said to the horse, "Nephew, you lie down here as if you were dead."
23. "I'm going to catch a tiger and bring him here. Directly I call to you, get up at once and rush home. Mind you don't forget."
24. The horse lay just as if he were dead, and the jackal went and bowed very low to a tiger and said, "Mr. Tiger, Mr. Tiger, there's a great joke to-day."
25. The tiger asked, "What's that you say, my lad? What's the joke?"
26. Then the jackal said, "There's a horse lying dead; it's close by, under a tree. You come and take it away, and then you won't need to worry any more about food^m to-day."
27. The tiger agreed at once, and invited the jackal to dinner at his house into the bargain.
28. When the two of them got to the horse the jackal said, "Let me tie him on to your front legs; then you'll be able easily to drag him away. There's no knowing but what hunters may come here."

l. Mother's brother.

m. There will not be any more worry about food.

29. bagho tai bhebe bol'o, "jei bhulo."
30. jeal takhon buno l'ta die bagher pac o ghoṛar peṭe" khub śokto kore bēdhe die jei "hoi hoi" bole cēcalo omni ghoṛa laṣṭie uṭhe muniber baṛir dike chuṭe laglo.
31. bag ar ki korbe? tar to du pa bādha. take tene nie ghoṛa ṛakebare tar muniber kace gie hajir.
32. takhon car dik theke lokjon eṣe bagke mal'o, ar caṣar cheleo śobar kace ṛeto laṛa pelo je ar je ghoṛaṭake kāk'hono kōṣṭo ditona.

n. pac, peṭe. Reciprocal use of locative.

29. The tiger agreed and said, "That's a good idea."
30. Then the jackal tied the tiger's feet and the horse's belly" very tightly together with wild creepers, and directly he cried "Hoi, Hoi," the horse leapt up and rushed off in the direction of his master's house.
31. What was the tiger to do? His two feet were tied. The horse dragged him right into his master's presence.
32. Then people came from all directions and killed the tiger; and the farmer's son was put to such shame before everybody that he never ill-treated the horse any more.

nuner mul'o.

- I. æg raja chil'en. tar tin mee. raja mee kot'ike^a boroï bhalo baften.
2. æg din tar jok^b holo meera take ke koto bhalo bafe jig:ef korben.
3. ondor mohole khobor gælo raja mofae raj kon:æder jonge dækha kotie can.
4. prothome boro rajkon:æ elen. raja tåke jig:ef kol'en, "ma lok:hi^c tumi amake koto bhalo baf'o?"
5. rajkon:æ bol'en, "baba tomake ami bod'o bhalo bafi, thik cinir moton."
6. raja june boroï khufi holen ar tok:huni hukum dil'en jæno tåke raj:er tin bhager æg bhag^d die daoa hæ.
7. tar por'e mejo meer dak por'lo.^e mejo meeo efe tår didiri moton babake khufi korbar jon:ie bol'en, "baba ami tomake thik modhur moton bhalo bafi."
8. jutoraj tar bhag:eo raj:er ar æg bhag jute gælo.
9. ebare chofo meer pala. chofo meefi boro dufi boner theke ek:tu onxo rakom chil'en.
10. tini kauke khufi korbar jon:ie kimba kicu pabar lobhe kakhono mit:he kotha bolte patien:a; job fomoei ja jotri bole bi:fef kot'en tai bolten, ta tate tår jotoi kheti hok.
11. tar baba jokhon tåke jig:ef kol'en, "chofo ma, tumi amake koto bhalo baf'o bolo to," tini tokhon kholakhuli bol'en, "baba ami tomake nuner moton bhalo bafi."
12. june raja ækebare tele begune^f jole ut'en; rege bol'en, "koto boro aspor'dha, bole kina amake nuner moton bhalo bafe. dur kore dao bet'ike ek:huni. bone bag bhal:rucker mukhe fæle die aflei or thik faja hobe."^g

a. mee kot'ike, *daughters*, meeder.

b. *Whim*.

c. lok:hi is the Bengali pronunciation of Laksmi, the name of the goddess of good fortune. Daughters are often addressed affectionately as ma lok:hi.

d. *One portion of three portions*.

e. *The summons fell*.

THE VALUE OF SALT.

1. There was a king. He had three daughters. He loved his daughters^a very much.
2. One day he took it into his head^b to find out how much each of his daughters loved him.
3. Word reached the inner apartments that His Majesty wished to see the princesses.
4. First of all the eldest princess came. The king asked her, "How much do you love me, my dear?"^c
5. The princess said, "I love you very much, father, just like sugar."
6. When he heard this the king was very pleased, and immediately gave orders that one-third^d of the kingdom was to be given to her.
7. Then the second daughter was summoned.^e When the second daughter came, wishing also to please her father as her elder sister had done, she said, "I love you just like honey, father."
8. Consequently another part of the kingdom fell to her lot too.
9. Then it was the youngest daughter's turn. The youngest daughter was somewhat different from her two elder sisters.
10. She could never tell a lie to please anybody or from a desire to gain anything; she always said what she believed to be true, no matter how much she lost by it.
11. When her father asked her. "Little one, tell me how much you love me," she said straight out, "Father, I love you like salt."
12. When the king heard this he flared up,^f and said in anger, "What impudence! She says, if you please, that she loves me like salt. Away with the girl at once. She won't be properly punished till she's been taken and thrown to the tigers and bears."^g

f. (*Like*) oil and brinjal. The reference is to the way in which oil sputters in a frying-pan when a brinjal is put into it to be fried.

g. Only if one comes back having thrown her into the mouths of tiger and bear, will her right punishment occur.

- [illegible]

[illegible]

2. $\frac{1}{x^2} = x^{-2}$ (အင်္ဂလိပ် အက္ခရာ နှစ်လုံး ဖြစ်သည်။) $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$ (အင်္ဂလိပ် အက္ခရာ နှစ်လုံး ဖြစ်သည်။)

೨. ಸಾಮಾನ್ಯವಾಗಿ ವ್ಯಾಪಾರದ ವಿಷಯದಲ್ಲಿ ಯಾವ ರೀತಿಯ ಸೇವೆಯನ್ನು ಒದಗಿಸುತ್ತಿರುತ್ತೀರಿ.

13. When a king says anything there is no chance of its being altered. Anybody who says anything against it would lose his life at once.
14. So everyone was afraid, and began to make arrangements for sending the youngest princess to the forest.
15. There was an old^h maid-servant in the palace who had brought the princess up.ⁱ She entreated them^j all and said, "But you won't be able to send the dear child to the forest alone. I insist on going with her."
16. Everybody was very fond of the youngest princess, and so they agreed to the maidservant's suggestion. The princess was taken in a litter with the maidservant to the forest and left there.^k
17. When the princess saw that terrible forest, she was paralysed with fear, and sat clasping the maidservant to her. She heard the roaring of the tigers and bears and clasped the maidservant still more closely to her.
18. Evening gradually came on. Where were they to sleep, what were they to eat? They made sure they were going to die,^l and decided to spend the night under a tree.
19. As they sat weeping under the tree and wondering when they would fall a prey to a tiger,^m suddenly the tree began to say, "Princess, you are in no danger. I'm going to split open; come in through the opening" and spend the night.
20. "As soon as you are inside, I will join up again. None of the tigers or bears will know you are here. To-morrow morning I'll split open again, and then you will be able to get out." The princess was delighted when she heard this.
21. All this while they had forgotten hunger and thirst, but now that they were at ease with regard to a place to sleep in, they remembered about it.
22. The maidservant had a few cowry shells tied up in the edge of her garment. She left the princess inside the tree and went off with these few cowry shells in search of a *bāzār*.
23. After a lot of searching a little shop was discovered. The maid-servant bought a little parched rice in the shop with the cowries and took it back to the princess.

h. Having left her in the wood a coming (back) occurred.

i. Having thought death certain.

m. When their life will go (i.e. be lost) in a tiger's mouth.

*n. tar = *ḡāker*.*

24. dafi muṛi kṛtir ṛrdhek rajkon:æke khaie^o baki ṛrdhek gacer jamnie maṭite choṛie raklo.
25. pṛdin ṣokal bæla rajkon:æ gacer bhetor theke berie dækhen ṣhāke ṣhāke ṣonar pakhi eṣe ṣei muṛi khacie. rajkon:æke dekhei pakhigulo uṛe palie gælo.
26. pakhigulo uṛe ṣabar pṛre rajkon:æ dekte pelen, ṣe ṣaegaṭa pakhider ṣonar paloke bhore roecee. muṛi khabar ṣonre pakhigulo ṭhæla-ṭheli gūtogūti korechilo tatei tader kṛtoguli palok kṛhoṣe pṛrechilo.
27. dafi ṣei palokguli kuṛie nie ṣara dīn boṣe tai die ṣundor ṣundor kṛækhani pakha toiri kolre.^p
28. ṣondrhæ bæla baṣare gie ṣei pakhaḡuli bikri kore elo, ar aṣbar ṣomæ omni caṛi muṛio kine nielo.
29. ṣedino abar muṛir kṛṭok rajkon:æke khaie kṛṭok choṛie raklo. tate tar pṛdino abar pakhir paloke gactola bhore gælo.
30. emni kore roy roy ṣonar pakha bikri kore kore rajkon:æ krome onek lokho ṭaka ṣome uṭlo.^q
31. ækhon rajkon:æ bhablen ar gacer bhetore na theke ebare ækṭa mosto baṛi toiri kore thakte hoṣe.
32. rajkon:æ to ækhon ar ṭakar ṣṣab nei; icie hṛoamatroi onek lok lagie baṛi toiri korie^r ṭelen.
33. baṛi hoee gele pṛre rajkon:æ ṣad^s holo bagane khub boṛo ækṭa pukur kaṭaben, ar ṣeṭa khub ṣigir hṛoa cai. kaṣei onek lok dṛkar. loker ṣonre caridike khṛbor gælo.
34. edike hoece ki? choṭo rajkon:æ chilēn tar babar rajre lokhi^r. tai take bone paṭhie ṣbodhi rajre ar ṣanti chilona.

o. Causative, *having caused to eat*. *Having eaten* would be *khee*.

p. *kol:io* and *kol:ie* are both used as 3c. past simple of *kṛa*. So with all transitive verbs.

q. *Were accumulated*.

r. *Having caused to be built*.

s. *Desire*.

24. The maidservant gave half the parched rice to the princess to eat,^o and the other half she scattered on the ground in front of the tree.
25. The next morning when the princess came out of the tree she saw that flocks of golden birds had come and were eating the parched rice. Directly they saw the princess the birds flew away.
26. After the birds had flown away, the princess saw the place was full of the golden feathers of the birds. In order to eat the parched rice they had pushed and shoved one another, and so some of their feathers had fallen off.
27. The maidservant picked up the feathers, and sat all day making a number of beautiful fans with them.
28. In the evening she went to the bāzār and sold the fans, and when she came away she bought a little parched rice as before and brought it with her.
29. That day too she gave the princess some of the parched rice to eat, and scattered some. And so the next day the ground under the tree was once more full of bird's feathers.
30. Through keeping on selling golden fans in this way day after day the princess gradually accumulated many lacs of rupees.
31. The princess now thought that instead of staying in the tree she ought now to build a big house and live in it.
32. The princess had now no lack of money. Directly she conceived the wish, she set a lot of men to work and completed the building^r of the house.
33. After the house had been finished, the princess conceived the desire to have a very big tank dug in the garden, and that it should be done very quickly. So a lot of men were needed. Messages were sent in every direction for men.
34. Meanwhile what was happening at home? The youngest princess was the fortune^t of her father's kingdom, so that there was no peace in the kingdom from the time that she was sent into the forest.

^t. Lakṣmī, the goddess of good fortune. Here the idea is practically the same as *mascoi*.

35. choṭo rajkon:æ bone jabar du æg din porei ar æg defer rajar jonge rajar jud:ho badhe. jud:he raja æto bhœanok rokrom here jan je tåke ækebare bhikhari hoee jete hoe.
36. je din kono mojurir kaj^u peten othoba du ekṭi pœsa bhik:he peten je din tår khaoa juṭto, nœ to upoṣ kore din kaṭate hoto.
37. emni kore rajar din keṭe jacœ æmon somœ tini khobor pelen je æk rajkon:ær pukur kaṭabar jonœ onek mojurur dorkar.
38. raja khobor peei chuṭte chuṭte bone gie uposthit. rajkon:æ dur thekei tår babake dekhe cinte palen.
39. babake ghœre ene tår can o jolkhabarer jogar korbar jonœ tår cakor bakorder hukum die dilen.
40. tara tår hukum mote kaj kotœ gælo. tini niye edike babar jonœ nijer hate nana rokrom ran:a kotœ lege gælen.
41. bhaja^v daina^w jhol^x ombol^y koto ki je rādlen, ta ar ki bolbo^z; kintu tar ækṭateo nun dilen:a.
42. ran:a toiri hoee gele khabar jaega kore babake deke paṭhalen ar niye jekhane pakha hate kore dāṛie roilen.
43. raja to eṣob aeojon^u dekhe juṇe ækebare obak.^z tini buṣte pacilen:a jopno dekcen na jege acen.
44. ja hok, cakorder kothamote tini ajone gie boṣlen. rajkon:æ dāṛie bataṣ kotœ laglen.
45. thalar caridike baṭite baṭite nana rokrom torkari^u jajano.
46. raja onek din peṭ bhore khete^z pan:i. æto khabar dekheï tini khub khuṣi holen.
47. boṣei tarataṛi ækṭa baṭi ṭene nie ekṭu torkari mukhe dilen, kintu mukhe die dækhen ækebare biṣ:ad, ækebare nun nei.

u. Work for which daily wages are paid.

v. Fried or roasted dishes.

w. A kind of curry.

x. Broth.

y. A name given to different kinds of acid relish.

z. How many things and what things she cooked, am I to say?

- [illegible]

- Q. Now I am ready.
A. Similarly distinguishable is: me.
Q. But the expression may not have been noticed?
A. After the use the long: alone and common?

48. Then he put that curry aside and tasted another one.^{৯৯} That too was just as unpalatable.^{১০০}
49. One by one he tasted the whole lot in the same way and put them on one side. There was not a single one that seemed fit to eat.
50. His majesty sat on perforce with closed hand. He did not have a meal after all.
51. Meanwhile the princess was simply watching the fun from behind; she did not say anything.
52. As the king sat with upraised hand she asked him, "Why haven't you eaten anything? Isn't the curry nice?"^{১০১}
53. The king said, "The curries look very good, and they would be quite good to eat too, only everything has been spoilt for lack of salt. Has curry without any salt any taste?"
54. Then the princess said, "Do you remember that because your youngest daughter said she loved you like salt, you drove her out? To-day, I suppose, you have realised the value of salt."
55. Up to this point the king had not recognised the princess. Directly he heard this remark of the princess, he remembered all about her, and immediately recognised his daughter.
56. Then there was no limit to the king's shame and remorse.^{১০২} He embraced his daughter, began to weep, and again and again to beg her forgiveness.
57. His daughter's disposition was very good. She had never at any time been angry with her father; now when she saw him weeping she melted still further.
58. The king had had no kingdom of his own for a long time. The princess now made her father king of her own forest kingdom.
59. From that time the king lived happily with his daughter, as king of the forest.